

Contributions on the Religion, History, &c. of Tibet.—By BABOO SARAT CHANDRA DÁS, Deputy Inspector of Schools, Darjiling.

I.—THE BON (PON) RELIGION.

INTRODUCTION.

Lama Je-tsun-lossaň CHHOIKYI-ÑIMA pal Ssaňpo is the author of the well known work “Dub-thaḥ leg-shad śel-kyi méloň” which contains short accounts of the various religious systems in ancient India, Tibet, Mongolia and China.¹ The first Lama whose avowed incarnation he is believed to have been was named Chhoikyi waň-chhyug, whose high dignity was recognised by the Emperor of China, by letters patent and the presentation of a golden tablet,² and who was famous for his knowledge of metaphysics and vyákarāṇa and did greatly enhance the cause of Buddhism. Our author was born, agreeably to a certain prophecy, at Pah-ri in Amdo, in the year *fire-serpent* of the 12th Cycle, *i. e.*, 1674 A. D., and died in the year 1740 A. D. In his boyhood he gave many striking proofs of his powerful intellect. Being a divine personage, he easily acquired proficiency in the several branches of Buddhist sacred literature. After taking the vows of monk-hood, he studied the Sûtras and Tantras under many eminent Lamas, such as Chaňkya Rolpai Dorje the spiritual guide of the Emperor Kuenlang (Chhiň-luň). On his reaching the proper age he was placed at the head of the Jam-vyaň monastery on the Thí or throne of his predecessors. During his presidency more than 3000 monks used to congregate in the monastery for service. He visited Central Tibet, Tsaň and Sakya, and spent a few years at the Dapuň monastery in order to prosecute religious studies. Returning to his native country, after a study of seven years, he displayed great learning in metaphysics and vyákarāṇa. At this time he propitiated the gods Hayagríva, Dorje Phagmo, and others of his tutelary deities. He also propitiated the goddess Paldan Lhamo (Kálí

¹ The Dub-thaḥ śelkyi Mélóň (grub-mthaḥ śel-kyi mé-lóň) contains 12 books. I have made a literal translation of the 8th and 11th books which treat of the Bon religion and the rise and progress of Buddhism in Mongolia. My translations of the 9th and 10th books (on Ancient and Mediæval China) are almost literal. All Tibetan names are spelt as pronounced, except those in the lists on pp. 199—201 which are spelt as written. In Bon the *b* is pronounced as *p* (Pon). The nasal consonants འ and ར are transliterated by *ñ* and *ñ̄* respectively, and ལ by *h*, ཤ by *ts*, ས by *tsh*, ཏ by *ds*, ཉ by *sh*, ཐ by *ss*.

² In the history of Tibet and the lives of Lamas many accounts of presentation of seals and tablets will be found. The custom of presenting seals and tablets and letters patent is still in vogue in Tibet and China. The use of seals by different dependencies of China and Tibet is very carefully watched by the Government of those countries. A change of official seals generally signifies a change of vassalage. Tablets, like diplomas and letters patent, are given to establish a new ruler or governor in power.

of the Hindús) who enabled him, it is said, to render good service to Buddhism. Many Mongolian princes and chiefs became his friends and spiritual pupils, by whose assistance he established five religious institutions. He resided in Peking for more than three years, in order to collect information respecting the various schools of religion which then existed in China, and the ancient ones that had died away. He also carefully studied the national laws and statutes of China from ancient records, and thereby made himself famous. The Emperor conferred on him marks of honour and dignity greater than any that had been enjoyed by his predecessors. He also presented him his own robes, which contained one hundred and eight dragons worked in gold, together with a hundred thousand crowns of silver. The Mongolian princes also, who evinced great faith in his saintliness, made him immense presents. On his return to Amdo, all the chiefs and princes of Mongolia and western China advanced to a distance of six days' journey from the town to pay him homage. Among these princes, the Khan of Lanju and the Viceroy of Tsuñ-tu-fu were very well known. On his arrival at the monastery, the Lamas and monks of the thirteen great monasteries of Amdo made him presents, according to their means and resources. From that time, for a period of twelve years, he devoted himself to the affairs of the monastery and to yoga, after which he attained to the "marvellous state of the gods." At the age of 66, on the 10th of the Lunar month, his person being contracted to a cubit's length, he returned to the land of the blessed. He had finished his work called "Dub-thaḥ śelkyi méloñ" about a week before his death, which occurred in 1740 A. D. The age of the work is therefore 140 years only.

The following are his principal works :

- (1.) The Legendary biography of Lama Jam-vyañ of Guñ-thañ, in 2 Vols.
- (2.) " " " his predecessors, in one Vol.
- (3.) Hymns and Songs.
- (4.) On the worship of Hayagríva or "Taden," in 2 Vols.
- (5.) " " Náro kha-choimo (a goddess), in 2 Vols.
- (6.) " " Dorje Phagmo, in 2 Vols.
- (7.) On Mathematics (Chronology, Arithmetic and Astrology), in one Vol.
- (8.) On Medicines, in one Vol.
- (9.) On the method of constructing chaityas, sacred pictures and images, in one Vol.
- (10.) On rhetoric, words and versification ; stotras in two Vols.
- (11.) About the history and theories of the reformed, or Gelugpa, school, in 5 Vols.

TIBETAN TEXT.

8th Book of Dub-thah Selkyi Meloñ.

(ཐུབ་མཐུ་ཤེལ་གྱི་མེ་ལོང་)

བོན་མཉུང་ལས་། བསྐྱེད་པ་འདི་ལ་ཆེ་ལོ་དཔལ་མེད་ཀས་བརྒྱ་པའི་བའ་ཟུ་།
 རྩོམ་པ་གཙོ་མཚོག་གུ་མ་བཟང་ཀས་ཤང་མ་མེ་སྒྲིམ་གྱི་བའ་བཙོ་བཅུད་འབྱུང་བའ་བས་།
 དེའི་ཀང་མཚོ་ཆེ་ལོ་བརྒྱ་པའི་ཟུ་འབྱུང་བའ་བཤད་པའི་གཤེག་འབ་ཀི་ད་ལྷའི་བོན་
 གྱི་རྩོམ་པ་ཡིན་ལ་། དེ་ཡང་ཞང་ཉུང་གི་ཡུལ་གྱི་འོལ་མོ་ལུང་འིང་ཟུ་གཤེག་འབ་མི་
 པོ་ཆེ་བུ་བ་བྱུང་། དེ་འབྲུག་ཞིག་གིས་སངས་རྒྱས་གྱི་ཚམ་འབྲུག་ཡིན་བའི་ཞིང་།
 བདག་ཅག་གི་རྩོམ་པ་དང་ཟུ་མཚོངས་ལུ་བྱུང་ཞེས་ལུང་བའི་། ཡི་ཟུ་དམའ་པོ་ལས་
 ཞང་ཉུང་ཡུལ་ཀི་བོན་འབྱུང་བའ་། དམེངས་ཏེ་གཤེག་འབ་མི་བོའ་སྐྱེལ་། བོན་གྱི་
 མཚོངས་པ་བརྒྱ་གཤེག་བཟུངས་། ཤེག་པ་འི་མ་པ་དབྱ་རྩ་གཟུངས་། གསོན་པོ་ཚམས་
 གྱི་ལྷ་སྒོ་ལྷོ། གཤེག་པོ་ཚམས་གྱི་ཟུ་སྒོ་བཙད་། འབྲེ་ཚམས་གཟུང་བྱུང་ལམ་ལ་
 བསོད་། ཅེས་འབྱུང་ལ་། གང་ལྟར་ཡང་མདོ་ཤེས་དང་ལྷུ་འབྲུག་རྩས་པ་སོགས་གྱི་
 ཡིན་ཏན་དང་ལྷན་པ་ཞིག་སྒྲེ། འོ་ན་མདུག་གསེར་ཁང་རྩེ་ཞེས་ད་ལྷུ་མདུག་འིས་སྐྱ་
 ཚོང་ཆགས་པའི་གཀས་འདི་དང་། འི་བོ་འཁོ་ཆེན་སྐྱུངས་པ་། སོང་ཡུལ་སྐྱ་རྩ་ལྷ་ཁང་
 གི་ཤར་ལྷོགས་བོན་འིགས་སོགས་བོད་གྱི་གཀས་ཟུ་མའ་འོངས་ཀས་ལྷོད་པའི་ལྷ་གཤན་
 མང་པོ་དམ་ལ་བདགས་ཤིང་བཟུལ་བའ་གསས་། དེས་གཟུང་བྱུང་གི་ཆོས་སྐྱུང་སྒོ་
 བཞི་མཚོད་ལྷ་སོགས་བཤད་། གཟུང་འཚོ་བ་ལྷ་ཚོ་ལྷེམ་རྩུག་། ད་བློ་གི་མཁས་པ་
 ལྷ་ཚོ་རྩ་ཆེ་སེ། འི་ཤོག་བའ་ཚོམ་། འབྲུ་འི་ལི་སྐར་མ་། གྱི་གའ་གྱི་མཁས་པ་ལྷ་
 བདག་སྐྱུངས་འོ། གྱི་ཚུག་གི་མཁས་པ་ལེགས་ཏང་སྐྱུངས་པ་། འི་མ་གྱི་མཁས་པ་
 གསེར་རོག་སྒྲེ་འབྲུམས་། བོད་གྱི་མཁས་པ་ལྷེམ་ལྷེ་ཚོ་སྐྱུངས་། མི་ཉག་གི་མཁས་
 པ་སྒྲེ་ཚོ་གའ་སྐྱེ། ལུམ་པའི་མཁས་པ་ལྷ་སྐྱུངས་གསང་ཏང་། ཞང་ཉུང་གི་
 མཁས་པ་ཤེར་སྐྱེ་ཆེན་སོགས་ཆེས་འཇུག་མང་ཟུ་བྱུང་བས་བོན་ཆོས་ལྷོགས་ཤམས་
 ཅད་ཟུ་སྐྱེལ་ཏེ་དའ་བའ་བྱས་སོ། བོད་ཟུ་དའ་བའི་བོན་ལ་། འོལ་ལོ་བོན་།
 ལཱུའ་བོན་། བསྐྱེད་པོན་གསུམ་ལས་། དང་པོ་ནི། གཤུ་འི་བཙོན་པོ་ཀས་ལྷོལ་
 འབས་རྩུག་པ་འི་སྐྱེ་བཙོན་པའི་ཟུ་ལྷུས་འམ་ཤང་འོན་ལུ་བའ་རྩས་གཤེག་ཡིན་
 པའི་ལྷོས་པ་ལོ་བརྒྱ་གསུམ་འོན་པ་ཅིག་འོངས་ལོ་བརྒྱ་གསུམ་གྱི་བའ་ཟུ་བོད་ཁམས་

གྱི་སློེ་བཅད་པས་། བོན་ཅམས་སྐྱེག་ཅས་བསྐྱུང་འཕྲོ་དང་བཅས་པ་གདུང་ཅུ་ཐུས་པ་
 ཅམས་ཕྱིས་ལུ་བདེན་པ་ལ་བོན་གདུང་མ་ཡིན་རྗེའ་། གཞུ་པ་ཐ་མའ་བསྐྱུང་པ་ནི་།
 སྐད་དུ་ཕྱིས་བཞུན་པ་བསྐྱུང་བས་ཆོས་། གཙོང་ཉང་སྤོད་ཅུ་གཞེན་སྐྱུང་ལྷུ་དགའ་བྱ་
 བས་། དུ་ཡུལ་སྐྱོ་ལག་བྱ་བ་དབྱུང་གི་བོན་གཅུ་ཅིག་ཏུ་སངས་ཕྱིས་ཕྱི་བཀའ་
 མང་པོ་བོན་ཅུ་བསྐྱུང་ཏེ་། ཡུམ་ཕྱིས་པ་ལ་ཁམ་ཆེན་། ཉི་ཉུ་ལྷ་པ་ལ་ཁམ་རྒྱུད་།
 གདན་ལ་དབལ་པ་ལ་བོན་མདོ་། གཟུངས་སྐེ་ལྷ་ལ་ལྷུ་འདུམ་དགའ་ཅུ་ཅིག་
 བདགས་། བཅོམ་ཆད་དང་བཅོམ་བྱ་ཆོས་དང་མི་འདྲ་བ་སྐྱོ་ཆོགས་ཕྱིས་ཏེ་། མཚོ་ལྷ་
 འཕྲུལ་རྒྱུད་ཅི་བྱེད་ལ་གདུང་ཅུ་ཐུས་། ཕྱིས་ལུ་ཁོ་འད་ཅིས་ཤོན་པ་ལྷུ་ཕྱིས་བདེན་།
 དེ་ཆོས་རྒྱུད་པོ་བོན་ཞིག་ལ་སོགས་པས་ཀྱང་དེ་འདྲ་མང་ཅུ་བསྐྱུང་། བསྐྱུང་བོན་སྐྱོ་
 ཕྱི་བཀའ་གཞུམ་པོ་དེ་ལ་ཆབ་དགའ་རྗེའ་ཏེ་འབྲས་བུའི་བོན་ཅིས་མིང་བདགས་སོ་།
 བོན་ཕྱི་ཆོས་ལ་བཀའ་འདྲུང་ཕྱིད་ཅི་ཆོབ་ཡོད་ཅིང་། ལྷ་བ་སྐྱོན་པའི་གཞུང་།
 རྩོགས་པ་རྒྱུ་ཆེན་གསེར་ཕྱི་འཕྲེད་བ་། རྩ་འབྲེལ་རྒྱུད་ཅི་སྐྱོ་བྱ་། མན་དག་
 འཕྲེད་ལོ་འཕྲེད་གསལ་སོགས་དང་། རྩོམ་པའི་གཞུང་། སྐད་པོ་འདྲུང་ཐོག་ལོ་
 དབྱ་སྐྱོང་། གསེར་ཐོག་། ལུས་སེམས་ཉམས་ཕྱིད་། སེམས་ལུང་ཡི་ཁྲི་དགའ་པོ་
 སོགས་དང་། སྤོད་པའི་སྐྱོང་ལ་། ཁམས་བཅུད་གདན་ལ་ཡབ་པའི་འདུམ་། ཡོ་
 གཞེན་བཀོད་པ་དོན་ཕྱི་འདུམ་། གཡུང་རྒྱུད་ས་བཅུ་འམ་ཕྱི་འདུམ་། ཅམ་དག་རྒྱུ་
 ཁྲིམས་འདུལ་བའི་འདུམ་། དག་ཕྱིས་ཆོགས་ཆེན་ཆོགས་པའི་འདུམ་། གཞེན་ཡང་ནད་
 འདུམ་ཅུ་པོ་། ཆོ་འདུམ་ཁ་པོ་། སྐན་འདུམ་དགའ་པོ་། གདོ་འདུམ་ཅུ་པོ་སོགས་
 དང་། འཕྲིན་ལས་ཕྱི་སྐྱོང་ལ་། གདོ་ཐལས་ལུམ་བཅུ་རྒྱུ་རྒྱ་། དཔལ་ཐལས་བཅུད་
 ཁྲི་བཞི་སྤོད་། རྗེའ་སྐྱོམ་བཞི་། སྐད་ཅོད་བཅུད་། ལི་ཐལས་ལུམ་བཅུ་རྒྱུ་རྒྱ་། འདུལ་
 ཐལས་བཅུད་རྒྱ་རྩ་གཅིག་སོགས་ཏེ་དེ་ལ་ཆབ་ཅུ་ཕྱིད་ལ་རྒྱུད་ཕྱི་བོན་རྗེའ་། བསྐྱེད་
 རྩོགས་འབྲས་བུའི་སྐྱོང་ལ་། སྤྱི་སྤྱདས་བོན་མཚོ་དེ་། ཡ་རྒྱུད་རྩལ་པོ་དབྱ་འདུལ་། མ་
 རྒྱུད་ཉི་མ་དབྱ་ཤུ་། ཁྲི་རྒྱུད་མདོ་ཆེན་འབྲུམས་པ་སོགས་ཏེ་དེ་ལ་ཆབ་དགའ་སྐྱེདས་
 ཕྱི་བོན་ཅིས་རྗེའ་། སྐད་མའི་སྐྱོང་ལ་། སྤོག་གི་སལ་བཅོམ་ཆེ་རྒྱུད་། ར་བ་སྐྱོ་གི་
 དམའ་ཅུ་། དལ་འབྲུམས་མ་མའི་ཁྲིམས་སྐྱེད་སོགས་དང་། ཡོ་ཉ་བཅུད་། ཕྱི་ལ་པོ་
 བཅོམ་ དམའ་ སྤྱི་གཞུང་། དབང་རྒྱུ་ག་སོགས་ཕྱི་སྐྱེད་སྐྱོང་དང་། ཕྱི་ལ་སོང་འཕྲེད་
 ལོ་དབྱ་སྐྱོང་། གདུང་ཕྱི་སྐྱོང་། རོ་ལུ་གསལ་པ་སྐྱེད་རྒྱུ་ཐོན་ཕྱི་སྐྱོང་སོགས་ཡོད་ཅས་

ཚམ་དང་གི་གནས་ལུགས་ནི། སངས་མུས་སེམས་ཅན་གནེས་ཀྱི་ཕྱོད་འོག་ན། རོད་
 གསལ་སྤོང་པ་བོན་གྱི་སྐྱེ་ལོ་ཡང་བཞིན་ཚམ་དང་། བཟ་ཆགས་སྐྱིལ་པས་མ་གོས་
 མིང་། ཅི་ཡང་མ་ཡིན་ལ་ཅི་ཡང་གསལ་བ། གདོད་ཀས་སངས་མུས་དོ་བོའ་གནས་པ།
 ལུ་བའི་སྐྱེ་ལས་མ་སྐྱེ། ལུང་པའི་སྐྱེ་ལས་མ་སྐྱེས་པར་སྐྱོན་མེད་སྐྱེ་སྐྱེ་ལུང་
 ཆས་སུ་ཡོད་དེ། དེ་དོན་པས་བཟང་ཏུ་མ་སོང་། མ་དོན་པས་དཀ་ཏུ་མ་སོང་བས།
 སངས་མུས་དང་སེམས་ཅན་ལ་ཡོད་པ་དེ་གནེས་ལ་བཟང་དཀ་མེད། སུན་ལ་ཁྱལ་
 གདལ་ཆེན་པོར་ཡོད་པ་ནི་གཞིའི་གནས་ལུགས་ཏེ། དེ་ལས་འཁོར་འདས་འཇམས་ཅད་
 ལྷུ་ཀ་གྱིས་འབྱུང་ཅིང་། ཆོས་འཇམས་ཅད་དེའི་དང་ཏུ་གནས་སོ། དེ་གིས་ཀྱི་སྐྱོན་འགག་
 མེད་ཏུ་འཆར་ཏེ། རྟོགས་ཀ་ཡོ་ཤེས་སུ་འཆར། མ་དོན་ཀ་ལས་དང་གོན་མོངས་སུ་
 འཆར། དེའི་དོན་ཚིང་ཚོད་ཀས་མདོན་ཏུ་སྐྱུར་ན་གཞི་ཡོ་གནས་ཀྱི་གནས་ལུགས་དོན་པས་
 པ་ཡིན་ལ། དེ་དོན་ཀ་ཡང་སྐྱེད་ལ་འདྲ་ཆས་སུ་འཆར་བ་ལྟེ། དེ་གའ་ཀ་ས་འབྲས་སུ་
 སྐྱེ་གསུམ་མདོན་སྐྱུར་ཏུ་འོག་པོ། གནས་ལུགས་དེའི་དོ་བོའ་མ་སྐྱིལ་རྒྱུ་ལས་ལེ་
 གསལ་བ། རྟོག་པ་དོན་དཔྱད་གཞི་སྐྱོན་གྱིས་མ་གོས་པའི་གཅེར་སྐྱེ་ལ་ཡོ་ཤེས་སུ་
 གའ་ཏེ། དེའི་ཆེ་ཚུ་མེད་ཏུ་ཉལ་དེ། གདོད་མེད་ཏུ་སྐྱོད་དེ། རྟོག་མེད་ཏུ་རྒྱུ་ཞེ་
 འཇོན་མེད་ཏུ་རྟོག་གི་བདེ་ལ་འདྲ་བུ་དང་རྟོག་པའི་ཡོ་ཤེས་ཞེས་བྱ། དེ་ལ་ཅེར་གྱིས་ལྷ་
 བ་ཞེས་བྱོའོ། སྐྱོམ་པ་ནི། རྟོག་རྟོག་ཆེན་གཞུག་ལས་ཁང་སྐྱོད་ལྷ་ལྷུང་ཏུ་གནས་
 པའི་དམིགས་ཀ་དུངས་མ་ལྟ། དེའི་དམིགས་ཀ་ཡོ་ཤེས་ལྷ་ཚོན་གྱི་སྐྱེ་སྐྱེ་བདོན་པ་འདྲ་བ།
 དེའི་དམིགས་ཀ་བོན་སྐྱེ་འོད་གྱི་གོང་སྐྱེ་གནས་ཏེ། དེ་ནི་དོ་བོའ་སྤོང་པས་དོན་པར་མ་སོང་
 རྟོག་ཅིང་གསལ་བས་ཆད་པར་མ་སོང་། ཅི་ལྷ་སྐྱུར་ཡང་དམིགས་སུ་མེད་པ། དེའི་
 སྐྱོན་སྐྱེ་འོད་རྟེན་གསུམ་ལ། སྐྱོ་གསུམ་ཚོགས་རྟུག་ལུག་རྟུག་འགག་མེད་ཏུ་འཆར།
 དེའི་དོ་བོའ་ལ་ལྷ་བ་ལྷ་མཁུ་གནེས་མེད་ཏུ་ཅེར་གྱིས་བལྟས་པས།

ལྷུང་གིས་གའ་བ་ལ་ཡོད་པ་མེད་འབྲས་མེད་ཏུ་འཇོག་པ་ནི་སྐྱོམ་པ་ཡིན་
 རྟེན། དཔྱེ་ན། ལྷུན་སྐྱོམ། དང་སྐྱོམ། ལྷུང་སྐྱོམ་གསུམ་གྱི་དང་པོ་ནི་དོ་འབྲུད་ཀས་
 གངས་དང་མལ་ལྷུན་ཏུ་བཟང་ཀས་སྐྱོམ་པ་ལྟེ། དང་པོ་གནས་པ་ལྷུང་། བར་ཏུ་ཆ་མཉམ།
 མཉམ་དེང་དེ་འཇོན་གྱི་དང་ཏུ་རྟོག་གྱིས་འབྱོའོ། དེ་ཡང་བཞག་ཀ་སྐྱོད། བདད་ཀ་འབྱོའོ།
 བརྟུང་ཀ་རྟོག། དཔོས་ཏུས་སྐྱེ་བས་ཀ་ལྷུན་སྐྱོམ་ཆད་ཏུ་འཇོག་པ་ཡིན། གནེས་པ་ནི་
 སྐྱེ་བས་ཤིག་སྐྱུང་བ་འདྲ་བོའ་གྱི་ཉམས་འཆར། དེང་དེ་འཇོན་ལ་འདྲ་འབྲས་མེད་པས

སྤོམ་མེད་དང་ཡོངས་མེད་ཏུ་གནས་པ་བྱུང་ཀ་དང་སྤོམ་ཚད་ཏུ་ལཱོལ་བ་ཡིན། བསུམ་
 པ་ནི། དེ་ལྟ་བུའི་རིག་པ་དེ་ཉམས་སུ་སྦྱངས་པས་དོན་མདོན་ཏུ་རྒྱུར་དེ་བསྤོམ་བུད་
 ལས་འདས་པ་ཅམ་མཁའི་དེ་བོ་ལྟ་བུ་འཛིན་དེས་སྦྱ་ལས་འདས་པ་ཅིག་འབྱུང་། དེ་ཚེ་
 ཀ་ཉེན་མོདས་ཐམས་ཅད་ཡོ་ཤེས་སུ་འཚུལ། ལྷུང་བ་ཐམས་ཅད་བོན་དཔྱིདས་ཅམ་
 དག་ཏུ་དེས་ཏེ། འཁོར་འདས་བཟང་དག། ལྷུང་སྦྱང་། དཔྱེར་མེད་ཀྱི་གཅིག་
 པར་རྒྱུར་ཅམ་བོན་སྦྱུ་རྒྱུ་ལ་རྗེན་པས་སྦྱོང་སྤོམ་རྒྱུ་ལ་ལྷོལ་བའོ། ཞེས་བྱུང་དོ།
 འདི་དག་ནི་ཕྱིས་ཀྱི་ལྷོས་ཚེན་པས་རྗེར་ལུགས་དང་དཔྱིདས་མཚུངས་པ་འབྱུང་པས།
 བོན་ལོགས་གནིས་རྒྱགས་ཅད་གཤེན་པོ་ཡོད་འབྱོར། ཐོག་པ་རིམ་པ་དབུས་བོན་གྱི་
 བཞུང་བསྟན་རྗེར་དེ། དབུ་ནི། ལྷ་གཤེན། ལྷུང་གཤེན། འབྲུག་གཤེན། ལྷོང་གཤེན།
 དེ་རྒྱུའི་ཐོག་པ་བཞི། དག་བསྟོན། ཨ་དགའ་འདྲེ་སྦོང་། ཡོ་གཤེན་དེ་འབུས་བྱུའི་ཐོག་
 པ་བཞི། ལྷུང་པར་ཚེན་པོའི་ཐོག་པ་གཅིག་གྱོ་དབུའོ། །ལྷ་གཤེན་ལ་གདོ་སུམ་བུ་
 རྒྱུ་སྤྲོ་སྤྲོ། དཔྱུད་བཟློད་འི་བཞི་སྦོང་། ལྷུང་གཤེན་ལ་ལྷོར་ལྷོམ་བ་བཞི། ལྷུང་ཅོད་
 བཟློད། བཟུང་པར་བའི་བཟུ་སྤྲོ་གནིས། འབྲུག་གཤེན་ལ་ལྷོ་བུད་ལྷོ་འབྲུག་གི་བཞུང་།
 ལྷོང་གཤེན་ལ། མི་ཐམས་སུམ་བུ་རྒྱུ་སྤྲོ་སྤྲོ། འབྲུ་སྦོ་བཞི། འབྲུག་ཐམས་བཟློད་
 ཚུ་སྤྲོ་གཅིག་།

དག་བསྟོན་ལ་སྦོད་བཟློད་འབྱུང་ལྷོས་ཀྱི་མདོ་སྤོམ་ལས་དང་། འདྲེ་སྦོང་ལ་
 འབྲུམ་སྤོ་སྤོ་བཞི་སོགས་དང་། ཨ་དགའ་ལ་རྒྱུད་ལུང་ཏུ་མ་དང་། ཡོ་གཤེན་ལ་
 སེམས་ལུང་སྤོ་བཞི་དང་། ལྷུང་པར་བ་ལ་མཚ་དག་སྤོ་ལྷོ་ཡོད་རྗེར་། ལྷོ་བོན་
 བཞུའི་བཟློད་འཛིན་གྱི་རྗེས་པ་ཚ་བཞི་སྦོང་། དག་བསྟོན་འདྲེ་སྦོང་གནིས་ཀྱིས་ཉེན་སྦྱིབ་
 ལྷུང་། ཨ་དགའ་ཡོ་གཤེན་གནིས་ཀྱིས་ཤེས་སྦོལ་སྦོང་། ལྷུང་པར་ཚེན་པོས་ལྷུན་
 ལྷོས་ཅོད་ཅམ་གཅོད། ཡང་རྒྱུའི་བོན་བཞིས་བསྟལ་པ་ཏུ་མའ་སྦྱངས་པས་མོས་སྦོད་
 ལྷོས་པཞི་ཐོལ། དག་བསྟོན་དང་འདྲེ་སྦོང་ལོས་བསྟལ་པ་བྱངས་མེད་གཞུམ་ལ་ལམ་
 བ་སྦོད་ཅམ་ཐའ་བ་ཐོལ། ཨ་དགའ་ཡོ་གཤེན་ཀྱིས་སྦོལ་བ་གཅིག་ལ་མཐའ་བ་ཐོལ། ལྷུང་
 པར་ཚེན་པོས་ཚེ་གཅིག་གིས་བོན་སྦྱུ་ཐོལ་ཅིས་བཞད་དོ། བོན་རི་རྒྱུར་པར་དང་
 འདྲེ་སྦོང་ལྷོས་ཅམས་ཞིབ་ཏུ་བཞད་པའི་བཞུང་མ་རྟོད་པས། བོད་ཏུ་སྦོ་ལྷོ་བའ་བཞུམ་ཏུ་
 འབྱུང་ལྷོས་ཅམས་འབྲི་སྦྱང་དགོདས་གཅིག་ལས་བསུངས་པ་རྒྱུར་དང་། ལྷོ་སྦོམ་དང་
 རྗེས་པ་སོགས་ཀྱི་འདྲེ་སྦོང་ལྷོས། ལྷོ་མད་མཁའ་བསྟན་བའི་བོན་སྦྱང་ཏུ། ལྷུང་

གཞིན། ལྷ་དཀར་ཀན་པོ་ལ་སྐབས་པའི་རིག་འཛིན་མཁས་པ་མཐུན་པ་ལྷ་ལྷན་ཀན།
 བོན་ལྷི་སྐེ་མོ་བཞུད་ཁྱི་བཞི་ལྷོད་ལས་བསྐྱུས་པའི་གསང་ལྷན་སྐྱོད་ལྷན་ཉི་ལྷོད་ལྷན་
 ལྷ་བ་ལས་ལྷན་བ་ལྷ་ལྷན་སོ། བོན་ལྷི་དཔོན་སྐེ། བོད་ཀ་གཤེན་དཀར་སྐྱོད་དང་
 ལྷ་ལྷ་མོ་རྩོད་ལྷ་གཞུང་རྩུང་ལྷ་སྐྱོད་སྐབས་ལོད་པ་རྩལ་ལྷིས་ལྷ་ཀན་ལོད་མའེ་དམག་ལས་
 བཞིན་ཀན་ལྷ་སྐྱོད་ལྷ་དཀར་ལྷན་ལྷ་བའི་དཔོན་ལྷན་པའི་དོན། ལྷ་ལྷན་པ་མཛོད།
 བོན་ལྷན་མི་ཚོས་པའི་བཀའ་ལམ་རྩོམ་ཞིག་བསྐྱུས་ཀ་ལྷན། ད་དུང་ལྷ་ལྷ་རྩོད་དང་
 ཚོ་ཁ་སྐབས་ཀ་བོན་སྐེ་མང་རྩོམ་ལོད་པ་སྐྱུང་དོ།

TRANSLATION.

In *Bon Granthas* it is said that in the present Kalpa, from the time when the duration of human life was immeasurable till it dwindled to ten years, there are eighteen divine manifestations (teachers), counting from Kun-tu-ssañ-po, the chief Bon god, to Thañ-ma-medon. Of these teachers, the one who is called S'en-rab and is said to have appeared when the length of human life diminished to one hundred years, is the reigning Bon god. He was born at Holmo Luñriñ (or "long valley"), in the country of Shañ-shuñ.³ Some authors conjecture that he, being a miraculous incarnation of Buddha, was contemporaneous with our teacher (S'ákya Simha).

According to the Vaidúrya Karpo,⁴ Buddha, with a view to the moral improvement of the Bonpo, became incarnate as S'en-rab-mipo⁵ in the country of Shañ-shuñ. He observed the twelve acts of the Bon Dharma and taught the nine series of *yánas* (vehicles of knowledge), opened the door of the gods (heaven) for those alive, and shut the entrance of the graves of the dead, and committed the living to the path of *svastika* (yuñ-druñ).⁶ He possessed such powers as foreknowledge, and was able to perform miracles, &c. Moreover having visited various places

³ Shañ-shuñ is the part of Tibet, called now Gugé and Knáor or upper Besahr.

⁴ Vaidúrya Karpo, meaning the White Lapis Lazuli, is the name of a historical and chronological work of great repute, composed by the illustrious Regent of Lhasa, Desi Sañgé, in the 17th century.

⁵ The word *Sen* means god, *rab* means excellent, hence *Sen rab* means excellent god; *Mipo*, human.

⁶ The Svastika emblem of the Bonpo is similar to that of the Buddhists, from which it only differs in direction; for *Bon-kor* or the Bonpo manner of circumambulation round a shrine or deity is from right to left, while the *Chhoi-kor* or the Buddhist manner of circumambulation is from left to right. The Bon religion is founded on the Svastika *mandala* which is called "Yuñ-druñ."

of Bon pilgrimage in Tibet on the east of the monastery of Pu-chhu-lha-khañ in Koñ-yul, Ñah-ser-khañ-tse on the site of which was established the monastery of Ñah-ri-tva-tshañ, the hill called Rin-chhen puñ-pa, &c., he subdued many earthly demons and evil spirits, all of whom he bound under solemn oaths. He explained the four ways of Bon *svastika* and *skandha* and the five repositories of sacred scriptures. Among his spiritual descendants, there were the six who bore the surname of Mu-tsho and Dem, the Persian sage named Mu-tsho-tra-hé-si, The-thoñ-par-tsam, Guhi-li-barma, the Indian Pandit Deva Nátha surnamed Mantra-ushma, the Chinese sage Leg-tañ-mañ, the learned priest of Thom named Ser-dog-che-chyam, the Tibetan sage Dem-gyen-tsha-mañ, Che tshagargu the learned scholar of Mi-ñag (Burmah), the erudite Mupañ-sañ of the Sumpa country, and the sage S'er-pu-chhen of Shañ-shuñ; these and many other followers, carrying the doctrine to all quarters, diffused the Bon religion.

In Tibet the Bon religion presented itself as 1st, Jola-Bon; 2nd, Khyar-Bon; 3rd, Gyur-Bon.

1st stage Jola Bon.

During the reign of king Thi-de-tsanpo, the sixth in descent from Ñah thi-tsanpo, in the province of U', also called Shoñ-hon, a boy belonging to the family of S'en, at the age of thirteen, was kidnapped by a goblin, who took him to different places and mountains of Tibet and Kham. After rambling thirteen years with the goblin, the boy, fully instructed in demoniac crafts, being now twenty-six years of age, was returned to the society of men. He could point out the haunts of malicious spirits and goblins, and tell that such and such a demigod and demon lived in such and such a place, who committed mischief and good of this and that kind, and that they could be propitiated by a certain kind of worship and offering. He gave an account of different descriptions of "ye-tag" or mystical offerings.⁷ Twenty generations of Tibetan kings, from Ñah-thi-tsanpo down to Thi-jé-tsanpo, are said to have followed no other religion than the Bon. It is evident that the first introduction of the Bon religion in Tibet was due to this man. However, the Bonpo of that age were skilled in witchcraft, the performance of mystical rites for suppressing evil spirits and cannibal hobgoblins of the nether region, the invocation of the venerable gods above, and the domestic ceremonies to appease the wrath of malignant spirits of the middle region (Earth) caused by the "pollution of the hearth."⁸ Besides

⁷ They are prepared, like the masts of a ship, with stretched threads and ropes.

⁸ *Thab-den* or "the ejecting of defilement from the hearth." In Tibet and its neighbourhood from time immemorial the defiling of the hearth by the overflowing of boiled milk, broth of meat, or of any other thing edible or useful (except water) from any utensil, is considered to be a great calamity which brings immense trouble to

these there did not then exist any other theories or works concerning the Bon religion. In (some historical works such as) the Gyalrab and Chhoi-juñ

the owner. When a cook-house containing a hearth is so defiled, the owner must immediately cleanse it out; the ground which held the hearth should be dug out and thrown into water, in default of which the demons and the gods of the middle region, "Sa-dag" (or Nágas), become annoyed and punish the owners or defilers with the disease of leprosy. In order to escape such punishment, that is, to be cured of leprosy, the patient goes to a male or female Bon priest in quest of a remedy. He requests him or her to examine his fortune; the priest of course attributes the disease to defiling of the hearth, and requests the patient to recollect the places where he ever cooked food or boiled anything. The names of all those places being given, the priest casts lots and finds out the right place and arranges for the ceremonies of cleansing the defiled hearth. Not all priests can claim to perform the ceremony, but the patient invites the priests of the country who assemble in an open place and cast lots to find out what particular priest would be acceptable to the "Sa-dag" for the purpose of officiating at the ceremony. The fortunate man being picked out, the service commences. He strictly abstains from the use of spirits and meat for the time being, as the "Sa-dag" are prejudiced against their use. The priest now invokes his tutelary deity called Kah-bab, and Thab-lha the god of the hearth, who, by turns taking possession of his body, lead him to the particular spot where lies the defiled hearth. Arrived at the spot he plants his arrow-flag called "Dah-dar." As soon as this is finished, the spirits withdraw and the priest comes to his senses, when he inquires from those around him what inspired sayings he had given out. Being told every detail of the affair, he goes on to conduct the usual prescribed ceremonies. He or she (female priests are preferred) then in an authoritative tone summons the eight demi-gods (gods, nágas, yakshas, demons, genii, Pehar Gyalpo, mischievous female spirits called Mamos, and malignant planets such as the Indian Ráhu) and tells them—"I, according to the command of S'en-rab mipo the lord of the Bon religion, am conducting this ceremony. Ye all listen to what I say:—I shall just cleanse the polluted hearth of its defilement, in which work I exhort you all to help me. Remember, that I act like a tool in your hands, all success rests on your ingenuity. Wherefore be kind and merciful to me!" He now chants the usual *mantras* and conducts the ceremony.

When the first part of the service is over, he invokes his own Kah-bab, together with Thab-lha the god of the hearth, saying, "O Kah-bab &c., my appointed friends and guardians, and ye hosts of ancestors, vouchsafe me your aid at this critical time. If I fail in my object, disgrace shall fall on me and also on you all who favour me!" He concludes his invocation by a threat, saying, "if you do not make me successful, I shall henceforth withhold the paying of reverence and offerings to you all." He then finishes the service by ordering a host of diggers to dig out the spot indicated, to the depth of about 8 or 10 feet. He briskly walks round the ditch, his heart beating with the fear of missing the ball hid in the polluted ground. When the proper moment arrives the Kah-bab and Thab-lha by turns inspire him, when he throws himself into the bottom of the ditch in a senseless state and picks out the polluted ball. The Kah-bab having immediately withdrawn, the priest regains his senses and produces the ball before all who remain present and breaks it to examine the contents. If a living or dead larva of an insect of any kind is found within it, the operation is considered successful, otherwise not. If the ball be empty, the leper's case is considered hopeless, since the devil, born as a larva within the defiled ground soon after the

the progress of the Bon religion is traced from the reign of king Di-gum-tsanpo. This stage of the Bon religion is also called Gyu Bon Chhab-nag.⁹

2nd Stage, Khyar-Bon.

When king Digum tsanpo was assassinated, the Bon priests, not knowing how to conduct the funeral rites (so as to prevent his spirit from doing mischief to the living), invited three Bon priests, one from Kashmír, a second from the Dusha country and a third from the country of Shañ-shuñ, to perform the "funeral of the stabbed". One of these priests propitiated Ge-god khyuñ and Me-lha the god of fire, and thereby was enabled to travel in the sky, mounted on a tambourine, and to discover mines. He could perform miraculous feats, such as cutting iron with the quills of birds, &c. Another priest was skilled in delivering oracles and telling fortunes by *Jutika* and by deciphering mystic symbols on the fresh human shoulder-bone and thereby divining good and evil. The third priest was famed for his skill in conducting the funeral ceremonies of the dead, especially of those murdered with knives, &c.

Previous to the appearance of these Bon priests there existed no Bon religious theories. Since their time the Bon doctrines have come into existence. This stage of the Bon religion called Khyar-Bon (*i. e.*, erroneous Bon) was mixed up with the S'aiva doctrine of the Tirthikas.

The 3rd Stage or Gyur-Bon.

This is divided into three Sub-stages.

1st Sub-stage.

An Indian Pandit, having profaned some sacred Buddhist *Achára* and having been charged with immorality, was expelled from his congregation. He went towards the north of Kashmír where, dressed in a blue gown, he proclaimed himself a great teacher. He wrote some heretical works, which he hid under the ground. After the lapse of a few years, he invited the public to witness the discovery by him of some ancient religious works. Thus a change was wrought in the Bon religion.

pollution of the hearth, and having got its wings, has fled towards the sky where he is out of reach. This indicates that a long time has elapsed since the defilement of the hearth. If a larva is found, it is immediately killed to ensure the cure of the leper. A dead larva inside the ball shows that the cure is at hand. The ball of earth is used as a charm against evil spirits. If the officiating priest fail to discover the defiled ball, he is considered an impostor. If it is found, no matter what its contents are, the priest must be rewarded suitably. He generally claims the limbs and head of the sacrificial animal, be it a cow or a pig, together with a complete suit of wearing apparel, called *Lu-gañ*. These rewards collectively are called *Legs-sol*. Animal sacrifices form an important part in the religious observances of the Bonpo.

⁹ Or the *original Bon of the dark valley*, meaning dark age.

2nd Sub-stage, middle Gyur-Bon.

During the reign of king Thi-sroñ de-tsan, an edict was issued requiring all the Bonpo to renounce their faith and embrace Buddhism. The Minister Gyal-vai chañ-chhub requested the Bon priest named Rin-chhen chhog to adopt Buddhism which he declined to do. Having been punished by the king for his obstinacy, he became greatly enraged, and, in company with some other Bonpo, secretly composed Bon scriptures by means of wholesale plagiarism from Buddhist canonical works. The king hearing that the excellent sayings of the Tathágata had been converted into Bon scriptures, ordered the priests to be beheaded. Many of the Bonpo were thus killed; the rest secretly multiplied their works and, through fear, concealed them under rocks. Afterwards they brought out their religious books from the various hiding-places, in consequence of which those books are called *Bon ter-ma*, or “the hidden treasures of the Bonpo.”

3rd Sub-stage, last Gyur-Bon.

Subsequent to the overthrow of Buddhism by Lañdarma, two Bon priests named S'en-gyur and Dar-yul dolag, from upper Ñañ in Tsañ, sitting in a solitary cavern in U', consecrated as a place of Bon religion, altered many Buddhist works¹⁰ by using an orthography and terminology different from those of the Buddhists. These they concealed under the rock of Tsho-ña deu-chhuñ. Afterwards they brought the hidden books to light as if they were accidental discoveries.

Afterwards Khyuñ-po and other Bon priests, in the same manner, converted other Buddhist works into Bon scriptures.

These three stages of Gyurpa-Bon, *viz.*, the first, the middle and the last, are designated by the name of Chhab-kar or Dapui-Bon, meaning “the white-water (enlightened) or the resultant Bon.”

The Bonpo are said to have got the counterparts of the Kah-gyur in general. The following are the names of their principal religious books and deities.

BON RELIGIOUS WORKS.

I TA-VA-STON-PAI-Gs'U'Ñ. Philosophy and metaphysical works.

1. *Rdsogs-pa rin-chhen gser-gyi hphreñ-va.*
2. *Rtsahgrel rluñ-gi spú gú.*
3. *Man-ñag hkhor-lo hod-gsal.*

¹⁰ The Buddhist scripture—

Yum gya-pa	was converted into,	and given the Bon name of,	Kham-chhen.
Ñi-shu ñapa	„	„	Kham-chhuñ.
Don-la bab-pa	„	„	Bondo.
Ssuñ dé-ña	„	„	Lubum-kah.

II. *SGOMPAI-GS'UN* or meditative works.

1. Phuñ-po rañ-hgyur thig-lé dgu-skor.
2. Gser-thig.
3. Lus sems ñamsmyón.
4. Sems lún ye-khri-dkar po.

III. *SPYOD-PAI SKOR LA* or Serials of rites.

1. Khams brgyad gtan la phab-pai hbum.
2. Ye-gshen bkod-pa don-gyi hbum.
3. Gyuñ-druñ sa-bchú lam-gyi hbum.
4. Rnam-dag tshul-khrims hdul-vai hbum.
5. Dge-rgyas tshogs-chhen rdsogs-pai hbum.
6. Nad hbum nag-po.
7. Tshe-hbum khra-vo.
8. Sman-hbum dkar-po.
9. Gto-hbum nag-po.

IV. *HPHRIN-LAS-SKYI SKOR LA* or Serials of epistles.

1. Gto-thabs sum-brgya-drug-chú.
2. Dpyad thabs brgyad khri bshi-stón.
3. Kyer-sgom bshi.
4. Skod choñ-rgyad.
5. S'i-thabs sum-brgya drug-chú.
6. Hdul-thabs brgyad-chú rtsa-gchig.

These works are also called the Bon works of Chhab-nag srid-rgyud or the mystical works of the Dark world.

WORKS OF BON MYSTICISM.

The following are the Mystic works of the Chhab-dkar period or the later period :

1. Spyi-spuñs bon mdsód.
2. Pha-rgyud drag-po dgu hdus.
3. Ma-rgyud ñi-ma dgu-sar.
4. Khro-rgyud mdo chhen hbyams-pa.

The following are the names of the principal Bon gods and goddesses.

- | | |
|---|-----------------------------------|
| | 1. Srog-gi sag-brdar-chhe. |
| | 2. ; " " " chhúñ. |
| The red wrathful razor spirit. | 3. Dra-va spu-gri-dmar. |
| The black " " " | 4. " " " " nag. |
| | 5. Ñal-hbyams ma moi khrag sgrúb. |
| The tiger god of glowing fire ; he is the popular god universally worshipped. | 6. Stag-lha me-hbar. |

The messenger-demon.	7.	Pho-ña bdud.
The well known Pehar-rgyalpo.	8.	Rgyal-po.
The god of sound.	9.	Sgra-lha.
The great demon.	10.	Btsan.
	11.	Gsas gdañ.
	12.	Dmú.
	13.	Klú.
	14.	Gssah.
	15.	Dvañ-phyug-gi sgrub skor.
	16.	Byol-són ñkhor lo dgú-skor.
	17.	Gtañ-kyi-skor.
	18.	Ro-ku-śag-pa spyañ-rgyug-gyi-skor.

In those Bon scriptures are taught the unsteadiness of all things, *karma*, *phalam*, love and compassion, the *Bodhisattva* feelings; the aphorisms of the six páramitá; the five ways (of emancipation), the ten *bhúmis* (the stages of perfection); the nomenclature of the three images &c., inauguration, formation and perfection (ceremonies) vows, sanctification (consecration) or sacrifice (*yajña*), construction of circles and figures of mystical worship, funeral ceremonies and many other like rites and ceremonies as are similar in form and nature to those of the Buddhists. In the place of

Buddha	they have	Ye-śen-té thal.
Chhoiku or Dharma káya	„ „	Bon-ku.
Yum-chhen mo	„ „	Sa-tri-é sañ.
Loñku (Sambhoga káya)	„ „	Kuntu-ssañpo.
Tul-ku (Nirmána káya)	„ „	Sridpa-ssañpo.
Dá-Chompa (Arhat)	„ „	S'en-sra.
Chyañ-sem (Bodhisattva)	„ „	Yung-druñ sempah.
Lama (guru)	„ „	Bon sa.
Idea of Vacuity (śúnyatá)	„ „	Ḥamo-ñid.
Sachu (Daśa-bhúmi)	„ „	such names as Dri-med-śel-gyi-sa; Ḥossérphrova rig dsin-sprin-phuñ and Chhya-gya-gyurva-sa, &c.

In orthography, rhetoric and syntax there are many deviations (from the ordinary rules).

In doctrinal and meditative points the Bon are divided into heretic and orthodox Bon.

In some Bon books it is mentioned that in void beginningless eternity, there came to exist entity of eternity, from which grew “hoar-frost;” from hoar-frost grew dewdrops as big as peas, &c. Ultimately all

bodies and animals are said to have grown out of an egg. The Bonpo have borrowed their ideas of S'akti and Ísvara from the Tirthikas.¹¹ Accounts like the above regarding the growth of the world are also to be met with in all the Tantrik works of the Buddhists and the Bráhmans. The Bon work called "Du-pa rinpo chhe gyud" relates that all material things have no (absolute) existence. Their existence is relative to (our) wishes and desires. When attachment is withdrawn from them for the sake of attaining to a state of (mental) vacuity (*súnyatá* or *bonku*), they exist not. Both these (existences)¹² being comprehended, and at the same time not clung to, by the mind, it is said to have obtained Jñána of S'únyatá, the bright lustre of which, being devoid of anxiety and deliberation, encompasses all. This is the real object of meditation. Thus by effecting a union of Darśana and meditation, as its consequence, the attainment of emancipation is secured.

According to Chyan-ña lodoi Gyal-tshan, Kun-khan S'erhod and Tag-tshañ Lochava, the ninth volume of the Bon Aphorisms is said to agree with the theories of the Dsog-Chhenpa class of the Ñiñma sect. In Bon works which they possess, it is stated, that the original basis—the purest nature which preceded both S'en (Buddha) and Sattvam (animal being)—is the clear bright *vacuity*, called the nature of Bonku (the Supreme ideal of the Bonpo). It is not covered by the gloom of ignorance and desires. Being nothing in itself, it has yet produced the consciousness of all. From the beginning existing in the essence of S'en (Buddha), it is not produced by the agency of Karma. Being unconnected with the consequence of actions, it is self-existent, existent without effort. Its perception by the mind does not improve it, nor does the ignorance of it affect it in any way. It equally exists in Buddha and Sattvam (animal being), without altering them for good or bad. This primeval Cause—the Bonku, which encompasses all, is the basis of all matter. All material and transmigrating existences (Sattvam) have emanated from it. All things are contained in it. Its action is diffused without obstruction. By well-regulated thinking, when it is perceived, the mind acquires Jñána (wisdom). But if it is not thought upon, *i. e.*, not perceived, the mind acquires Karma or the cause of sin. If its meaning (S'únyatá) is investigated, the real basis, the abode of time and space, is evident. To reflection and well-regulated thinking it is fully manifest. From its conception the three Bon images (ideals) are clearly seen, and then the soul is absorbed in the essence of "S'en." The clearest lustre (S'únyatá) which is identified with Bonku or with the basis of all existence when discerned, is found self-existent in its own essence which is the nature of

¹¹ The prefect of Di-guñ, named Jig-ten gonpo, observed that the Bonpo have erroneously adopted the principles of the Tirthikas.

¹² The relative and illusory existence of material things.

Buddhas¹³ and living beings ; yet being thus self-existent, on account of the want of discernment (true knowledge), its existence is screened by the gloom of Avidyá ; for example, though butter exists in milk, yet to the eye of the ignorant it does not. The Bonku, being perceived by the mind, becomes uncovered and manifest in all its parts. Thus the supreme nature of the basis, being uncovered and naked, is pre-eminently manifest, when the action of the mind, deliberation and effort, have nothing to do with it ; then rises up Jñána when the thinking power is obstructed, and remembrance ceases. The mind, having lost its functions, becomes passive and ceases to think. Its position then may be compared with the instantaneous bliss of the coitus of the sexes. The mind having ceased to form a conception of the Supreme cause, Bonku or S'únyatá stands like an image on the mirror.¹⁴ This glorious lustre is called the self-born Jñána of Vidyá ; the undivided attention towards it is called the Bon-Daršana. In the region of mind, called Chitta-rinchhen, which is immense and located on the eight petals of veins, there are the five lustres of appearance belonging to the five organs of the body. In the middle of these five lustres sits Bonku like a crystal ball, wrapped round by the thread of the five Jñánas. Its essence, being S'únyatá, is never perpetual ; nor, coming under the cognizance of Vidyá, is it subject to annihilation. That this invisible essence exists in this manner must be learned by meditation. Existing without cause and unseizable, it is pure in its nature.

MEDITATION.

In the fully enlightened state of mind, the continued and inseparable fixing of the mind on the Bonku is called the " Gom " or meditation. There are three kinds of " Gom."

1st, Thun-gom ; 2nd, Nañ-gom ; 3rd, Lón-gom.

Thun-gom is performed by one's being initiated into it by a spiritual guide, *i. e.*, Lama, by counting (of beads or names) and chanting of the virtues of Bonku. In the first stage of *gom*, the mind does not remain absorbed in the particular object of meditation. In the middle stage the absorption and distraction are equal. In the last stage the mind enters into complete abstraction. The perfect abstraction being brought under control, it can be suspended, put off and resumed, at pleasure. When the opportune time, the time of attaining sainthood, comes, this meditation (*gom*) reaches its limit.

2nd, Nañ-gom. At proper times, the mind gets filled with the light of Átma-mukti-jñána, and then passing into deep meditation (*yoga*) becomes fully abstracted and at last even devoid of meditation itself.

¹³ That is, Bon saints.

¹⁴ The mirror is here compared with the mind which is unconnected with the image.

When this state is attained, the limit of Nañ-gom is reached. This state may be compared with the calm and unruffled sea, the ideal of Supreme inaction.

3rd, Lón-gom. When, after acquiring all sorts of Vidyá and seeing the real object ("Don", meaning an object aimed at), the meditation is finished and the mind has ceased thinking of the attainment of the essence of S'únyatá, the time of Lón-gom begins. At this time all sins, wicked thoughts, &c. turn into Jñána, all visible and invisible matter enter the all-pure region of S'únyatá, or Bonku, when transmigratory and emancipated existence, good and evil, mental attachment and separation, &c. turn one and without difference. When by this most perfect kind of meditation the sublime state is attained, the Lón-gom is gained.

These theories and notions of the Bonpo bear a striking resemblance to those of the Dsóg-chhenpa sect of the Ñiñma school.

The following are the nine vehicles of the Bon religion called *Bon-Srañ*.

- | | | | |
|------|---|---|--|
| 1st. | <ol style="list-style-type: none"> 1. Phwa-śen. 2. Nañ śen. 3. Thul-śen. 4. Srid-śen. | } | These four <i>yánas</i> are called the causative vehicles. |
| 2nd. | <ol style="list-style-type: none"> 1. Ge-ñen. 2. A'kar. 3. Tañ-sruñ. 4. Ye-śen. | } | These four are called the resultant vehicles. |

3rd. The last vehicle which contains the essence of all the above eight vehicles, is called the Khyadpar-chhenpoi Thegpa.

The Phwa-śen contains three hundred and sixty questions and doubts and 84,000 proofs. The Nañ-śen contains four Gyer-gom and 42 Tah-rag. Gyer-gom and Tah-rag are divisions of the meditative science of the Bonpo. The Thul-śen teaches the working of miracles. The Srid-śen treats of 360 modes of dying and funeral services, the four ways of disposing of the dead, and 81 methods of suppressing evil spirits.

The Ge-ñen treats of the aphorisms regarding the bodies, animal life and their growth and maturity.

The A'kar describes many mystic (Tantrik) demonstrations. In the Ye-śen the various kinds of mental demonstration, and in the Khyad-par-chhenpo the five classes of Upadeśa (instruction) are described.¹⁵

The Tañ-sruñ describes the kinds of *Bum*, *i. e.*, the tombs for the deposition of relics.

The four Gyu Bon, or vehicles of effects, take away the four discriminations of remembrance and understanding. The study of A'kar and Ye-shen refines the obfuscating defects of learning.

¹⁵ Besides the essence of the other eight vehicles, as previously mentioned.

The Khyadpar-chhenpo can singly effect what the others can jointly do. Again the four Gyu Bon can secure the enjoyment of the four Bhú-mis (stages of perfection) of honourable action, for several ages. The Ge-ñen and Tañ-sruñ, after carrying the Sattvam happily through three *kalpas*, will take it to emancipation. The Ákar and Ye-sen can give it, after its first birth, freedom from existence. The Khyadpar-chhenpo can secure to a person emancipation even in this life. (The author remarks:—although I could not obtain a work in which the rise and progress, theories and principles of the Bon religion are exhaustively described, yet I have written according to the account delivered to me by the sage of Diguñ respecting the earlier, mediæval and later Bonpo). Learned and erudite professors of the Bon religion, when it attained to prosperity, held a synod in the celebrated cavern of “Sañ-vai-Bon Phug” in the Mañkhar country. Priests and sages from India, Persia, China and Tibet assembled there. A compendious compilation of Bon “gomo”. (or sútras), about 84000 in number, was made, which is well known by the name of Sañ-ñag-dsoñ-thad ñi-hod-gyan.

Among the principal classes of Bon monasteries of Tibet the S’enderdiñ monastery and the Yuñ-druñ monastery of Gyal-mo-roñ were most noted. In later times, by the command of the Emperor of China, most of these were pulled down by the Imperial armies and the Bon monasteries and religious establishments greatly devastated. On the site of the Yuñ-druñ Lhadiñ monastery, a Gélugpa monastery called *Gahdan* was erected. An edict was issued forbidding all to follow the Bon doctrines, in spite of which many Bon priests and numerous monasteries still exist in Gyal-roñ, Tsho-kha and Koñpo and other places. The Gonparituo of Kham contains 500 priests. Formerly the Bonpo had no monastic system. Now after the example of the Buddhists they have monks and nuns, some of whom have pretensions to incarnate existence. But in general they are great drinkers of wine and eaters of meat. They are not careful to refrain from female company.

II.—DISPUTE BETWEEN A BUDDHIST AND A BONPO PRIEST FOR THE POSSESSION OF MOUNT KAILÁSA AND THE LAKE MÁNASA.¹

Je-tsun Melarepa with a great many pupils arrived at mount Tési (Kailása) from Pu rañ. There he was welcomed by a number of local deities. They made him profound salutations and large and curious offerings. Besides making him a gift of the lake Mapañ and mount Tesi for the use of himself and his pupils as a hermitage, they undertook to protect his devotees and followers, after which they returned to their respective abodes.

When the teacher with his pupils arrived on the shores of the lake Mapañ to make religious obeisance and reverence, the Bon priest Naro-Bon-chhuñ and his sister, being informed of his fame and of his visit to Tési, came to meet him there. Knowing him, yet pretending not to recognise him, Naro thus accosted the teacher and his pupils:—"Whence are you and whither do you go"?

The venerable Je-tsun said—We are come from one of the mountains called La-chhyi (Laphye), in order to sit in meditation on the top of Tési.

Naro.—What is your name?

Je-tsun.—I am called Melarepa.

Naro.—Well then! the snowy Tesi, the Lake Mapañ and yourself are alike. From a distance your fame is great, but on a near approach it is stript of its wonder. Admitting this mountain to be wonderful, I must say it is the possession of the Bonpo. If you wish to live here, you must practise Bon rites.

Je-tsun.—According to the Buddhist revelation this mountain is a place of pilgrimage for Buddhists in general, and more particularly by the prophecy of the sage Marpa it is destined to be the place of my hermitage. You must consider yourself fortunate to have owned it so long. If now you continue to reside here, you must follow the practices of our religion; otherwise you may go wherever you like.

Naro-Bon-chhuñ.—You two, though from a distance are of great fame, yet are little at a near view.² If you have something wonderful in you, come, let us compete with each other in the exhibition of miracles, so that whoever wins should own this place.

¹ Literally translated from a block-print said to be 800 years old.

² Lit. "at the bank," which is a Tibetan idiom, meaning "near."

So saying, Naro stood like a colossal figure over the lake, placing his legs on its opposite banks, and in metrical language thus spoke first to Kañkar Tesi :

Though great is thy fame,
Yet with snow thy head is clad.

Then to Mapañ-yu-tsho :—

Though great is thy name,
Being water, by water thou art crossed.

Lastly to Melarepa :—

Though great is thy fame,
Yet in old age half naked³ thou liest.
From thy mouth out pours a pretty song.
Thy hands an iron trident hold ;
Save this no wonders in thee lie.

Then in exclamation, to his gods :—

Thou unchangeable Bon-yuñ-tuñku Ye-sen,⁴
And thou legion of exalted gods !
Thou wrathful Tho-gyal, sucker of blood
With widely yawning mouth !
Thou nine-headed Vu-gupa
Who wieldest twice nine arms,
And whose incarnation Gye-god is,
Thy head what prodigies holds !
Thy sister is Sriñ-gyalma.
I Bon-chhuñ am her devotee.

Then looking defiantly towards Je-tsun :—

Miracles—if shewn, should be shewn like this.

Hearing this challenge, Je-tsun sat himself down, covering the lake Mapañ. Lo ! it was a curious sight. The lake did not contract, nor did Je-tsun enlarge his body, yet each exactly fitted on the other.

He then sang this Hymn—

Ho ! Ho ! Demon come and hear !
On the top of the Vulture-peaked hill,⁵
On the exalted throne—by eight lions borne,
The Victor S'ákya Thuba sits ;
Matchless and one with him in wisdom,
In the mansion of Virtue, called Hogmin,

³ Referring to his Indian ascetic dress.

⁴ The ideal image of the Bonpo.

⁵ Gridhrakúta Parvata on which S'ákya Simha used to sit in yoga.

The great sixth Buddha Dorje-Chhañ⁶ presides,
 In spirit with the Divine Mother united.
 In the sages Tilo and Naropa he became incarnate.
 The latter, who kept the door of S'ri Nalendra,
 And the Lochava Sañgye-Marpa,—
 These I ask for benediction.
 I, famed far and wide,
 To carry out the word of Marpa of Lha-brag,
 Have come to Tesi to meditate,
 For my own and others' good.
 And now, O heretical Bonpo, comest thou ?
 Let me retort on thee with a repartee !
 Kañkar Tesi of great fame,
 Whose crest with snow is white,—
 So white is Buddha's faith.
 Mapañ, the famed lake of Turquoise,
 Whose water over water runs,—
 So all matter in vacuity is lost.
 I, Melarepa of great fame,
 An old man who naked lies,
 Am sprung from Wisdom and Remembrance.⁷
 My lips sing a little song,
 For all Nature at which I look
 Serves me for a book.
 The iron staff that my hands hold,
 Guides me across the ocean of migratory life.
 I rule over mind and light.
 For prodigies and miracles to shew
 I depend not on earthly gods.
 Tesi, the Prince of the World's Mounts,
 To Buddhists in general possession yields,
 And to Melarepa chiefly and his votaries.
 Ye heretical Bonpo be useful and good,
 Come and embrace the sacred Dharma !
 If you do not,—vanquished by miracles,
 Go hence to other and distant lands !
 Beware of such prodigies in future !
 He then held lake Mapañ on the tip of his thumb.

⁶ This is the chief Buddha or Dharmakáya of the Gelugpa school.

⁷ That is, the virtue of remembrance of former Buddhas.

Naro Bon-chhuñ.—This time your miracle appeared somewhat wonderful. As I arrived here prior to you, allow me to remain along with you. Let us try a second feat in showing miracles to see who wins!

Je-tsun.—I cannot condescend to exhibit religious miracles in rivalry with a juggling enemy; if you cannot adopt my religion, better remove yourself elsewhere.

Naro.—I cannot cast off the faith of Yuñ-druñ from my mind. If in exhibiting miracles you can defeat me, I shall out of my own accord go away. But you cannot use force against me; for to kill me or to beat me, is against your vows of religion. By no other means can you drive me out. Come, therefore, let us try another feat!

He then advanced to make Bon-kor, *i. e.*, to go round the sacred peak of Tesi from right to left. On the other hand, Je-tsun performed the "Chho-kor," *i. e.*, circumambulated from left to right according to the Buddhist method. Coming thus from opposite directions, the parties met together near a huge rock called Phapoñ, situated in the north-eastern Jón of the country.

Naro.—Your circumambulation is well done, now let us once more do the same according to the Bon fashion!

So saying and catching Je-tsun's hands, he attempted to draw him towards his own way.

Je-tsun.—Even if I move in the wrong way, I shall not betake myself to the contrary faith or religion. But (added he) do you now follow our religion!

When they were pulling one another by the arm, each to bring the other to his way and creed, their foot-marks remained imprinted on the top of the rock Phapong. At last by the force of holiness, Je-tsun succeeded in drawing the Bonpo towards his own way of circumambulation. When arrived at the northern back of Tesi, Naro said,—“from behind this let us make the Bon-kor”.

Je-tsun.—If you can.

Naro.—This time you may have appeared great, but let us once again wrestle!

So saying, he hurled a piece of rock of the size of a yak, towards Phapoñ. Je-tsun also at the same time threw one twice as large as Naro's.

Naro.—This time you have won, but one or two winnings are no test at all. Come let us try again!

Je-tsun.—If the sun, moon and the stars all combine to throw lustre, yet the sun and moon can alone dispel the gloom of the world, so if you and I wrestle together, you cannot be equal to me. Tesi therefore has passed

under my sway. I am victorious. For your satisfaction and also in order that all men may see the superior might of Dharma, you may try another feat. Je-tsun therefore sat on the cavern called Padma-Phug,⁸ on the western Jón of Tesi. When the Bonpo reached the eastern side, Je-tsun from the west, stretching his legs, trod on the cell of the Bonpo, where he left a foot-mark, and said,—“if you can do the like, come and do it.” Naro attempted from the east to reach it with his leg by stretching it to the west, but it did not go half the way. Seeing this, the Asuras (Demons) from the skies broke into loud laughter. The Bonpo, who was a little ashamed, again wanted to try another feat and advanced to perform the Bon-kor. Je-tsun himself having proceeded with his Chho-kor, they met to the south of Tesi, when a heavy shower of rain fell. At this, Je-tsun, wanting a place of shelter, asked him whether he could construct the walls or the superstructure of the house, which he meant to erect for shelter.

Naro.—I shall undertake to construct the roof.

Je-tsun now commanded the Phapoñ to come to the spot and leave a portion of his body to serve him as a wall. Phapoñ consented, and lo! there was erected a huge fabric without a roof. Naro-Bon-chhuñ several times attempted to put a stone roof over the wall, but every time he failed.

* * * *

Naro.—You call me a juggler, but it is you who every time I have seen play the part of a juggler. I am not satisfied with these your miracles. Both you and I, on the 15th of this month, shall run a race up to the top of Tesi. Be it settled that whichever of us shall reach the top of Kañ-Tesi quicker, will get possession of it. It will then be seen which of us possesses the chief perfection.

Je-tsun agreed to the proposal, but remarked,—“what pity! you mistake the light of Bon-bum for the chief perfection. He who possesses it should be able to see his own face. In order to be able to do so, one must embrace the system of meditation prescribed in our religion”.

Naro.—What good and evil lie in your mind and in mine, what the difference is between the Bon and Buddhist religions, whether your previous prodigies are mere illusions or proceed from propitiation,—I cannot make out. Now let us be sure of seeing which of us can be on the top of Tesi earlier.

The proposal was accepted by Je-tsun. In the meantime Naro-Bon-chhuñ diligently offered prayer to his tutelary deity, while Je-tsun steadily applied himself to the exercise of his ascetic rites.

⁸ Lotus Cavern.

At the dawn of the 15th, Naro-Bon-chhuñ being dressed in a blue fur-dress, playing the cymbal, called "*shang*", and mounting a tambourine, went towards the sky. The pupils of Je-tsun, seeing this, went to him and found him fast asleep. One of the pupils named Re-chhuñ addressed him:—"Venerable Sir! Naro-Bon-chhuñ, early in the morning, riding his own tambourine, flew towards the sky. By this time he has reached the waist of Tesi." Je-tsun being still in bed, his pupil thought that the Bonpo had gained the day and carried off the possession of the place. Earnestly he pressed Je-tsun to get up, and the same was done by all the pupils. Je-tsun now looked with fixed eyes towards Tesi and said—"behold! the Bonpo, being unable to climb the precipice, has gone round it." Then in a finger's snapping he mounted the sun-beam and, by spreading his raiment as outspread wings, flew towards the top of Tesi, which he reached in a moment along with the glowing sun. At this time the Lamas belonging to Je-tsun's order and the god Chakra Sambara witnessed the spectacle, and were delighted with the triumph of Je-tsun. When Naro-Bon-chhuñ was attempting to rise above the neck of Tesi, he fell down, and his tambourine rolled down towards the southern valley of Tesi.

III.—PART I.—EARLY HISTORY OF TIBET¹.

(Introduction.)

Prior to the advent of S'ákya Simha,² during the war between the five Páñdavás and the twelve legions³ of Kaurava armies, one of the warrior princes, named Rúpati⁴, through dread of war, fled towards the snowy country of Tibet. For fear of being pursued by the enemy or by his suzerain, the chief of the Kauravas, for deserting the field, he dressed himself in female attire, and with only one thousand followers took shelter

¹ The following account of Tibetan history is obtained from original sources. I have consulted Debther-nón-po, Chho juñ by Bú-ton, Ga-nag-gi-tsi, and the original ancient records of Tibet called Ñon-gyi-yig-tshañ-ñiñ-pa, &c., &c. The preparation of a complete history of Tibet from the earliest period to the present date for which I am at present engaged in collecting materials is under contemplation.

² རྒྱ་སང་ཐུ.

³ Indian legions amounting to one Akshauhini or Tibetan Puñ-tshog.

⁴ རུ་པ་ཏི

in Tibet. He found the country, *Púgyal*, (for such was the ancient name of Tibet, which in later times was converted into Bod,⁵) widely peopled by a race of men, still in a primitive state. They welcomed him as their king. By his mild and peaceful behaviour he won their affection and ruled over them for many years. Under his and his descendants' rule the people multiplied, enjoyed prosperity and developed the arts. From Rúpati to the foundation of monarchy in Tibet by Ñah-Thi-tsanpo,⁶ in the beginning of the fourth century before the birth of Christ, the history of Tibet is very obscure. During this long interval, after the fall of the house of Rúpati, the country was partitioned into several petty states, ruled by insignificant native chieftains and princes. Of this uninteresting period scarcely any reliable record, traditional or legendary, is extant, sufficient to throw any light on the earliest history of Tibet. Among the ancient records, the Debther-Ñonpo⁷ and the Chho Juñ⁸ are by far the most correct. Their authors appear to have been less influenced by love of the marvellous, or the appetite for wonders, which marks all early oriental writings, and to have collected their materials in an exemplary spirit of sober investigation. The Debther-Ñonpo and the Chho Juñ are therefore unique and rare ancient historical records of Tibet. According to them, the country was peopled at the same time as India, in the beginning of the present Kalpa, a fact accepted by most modern native historians. The Gyal-rab or royal pedigree, written by the fifth Gyalwa-Rinpoche, and Mani Kah-búm, one of the oldest legendary works, ascribed to king Sroñ-tsan-gampo, besides other works of historical fiction, give altogether a different and fabulous account of the origin of the Tibetans. In the sacred books of Kálachakra,⁹ Manjuśrí mûla tantra,¹⁰ and Ashta-sáhasrika,¹¹ Buddha foretold that his religion would be widely diffused in the snowy country of the north, where many Saints would also appear.

⁵ The Tibetan *b* when unaccompanied by any other letter is pronounced like *p* slightly aspirated, and the final *d* in Tibetan is always mute. Therefore Bod or བོད་ is pronounced as Po or Pu of Pu gyal.

⁶ འགྲུབ་ལྷོ་པོ་ལྷོ་པོ་

⁷ དེ་བུ་ལྷོ་པོ་ལྷོ་པོ་

⁸ རྩོམ་ལྷོ་པོ་ Chhos-*h*byuñ; in Tibetan *by* when preceded by *h* is pronounced as *j*.

⁹ དུས་ལྷོ་པོ་ ¹⁰ འཇམ་དཔག་ཚུལ་ ¹¹ བུའོ་ལྷོ་པོ་

CHAPTER I.

MONARCHY (416 B. C. TO 617 A. D.)

(Bon Period.)

Four hundred and seventeen years, according to Búton's¹² chronology, after the nirvána of Buddha, in the year 416 B. C., was born in India, Nāh-Thi-tsanpo¹³ the first of the Tibetan kings who established universal sway over Tibet. The fifth son of king Prasenajit of Kośala¹⁴ was born with obliquely drawn eyes and light blue eyebrows of the colour of turquoise. As soon as he came out of his mother's womb, the infant was found possessed of webbed fingers and two rows of teeth, fully developed, and white as a conch shell. Apprehending great evil from such ominous signs in the infant, the parents packed it up in a copper vessel and floated it away on the river Gangá. A farmer finding it, carried it to his wife who nursed it. Being a simple-hearted man, he did not try to pass off the child as his own, but revealed the truth; and the strange story of the forlorn royal child became known to all. Informed of the antecedents of his life, how he had been thrown into the Gangá by his royal parents and nursed by the good farmer's wife, the youth's mind was overcast with sorrow and thoughtfulness. Being born a prince, he could not bend his mind to apply itself to the lowly pursuits of a farmer's life. After passing many a day in anxiety and melancholy, he quitted the farmer's house, bidding his country a mournful farewell, with a firm determination either to reign as a king or not live at all. He proceeded northward to the Himálaya mountains subsisting on wild fruit. Unmindful of the difficulties of a mountain journey or of death, he travelled further and further north, till by the blessing of Árya Chenressig he arrived at the summit of the Lhari¹⁵ snowy mountains of Tibet and surveyed the surrounding regions. His heart was

¹² The great Tibetan author Búton was born at Tho-phug in the year 1290 A. D. He became the abbot of the Shálu monastery near Tasílhunpo. He was the first great Tibetan scholar who compiled the two well-known Encyclopædias of the Buddhist scriptures, called Kah-gyur and Tan-gyur, which were formerly scattered in detached pieces among different monasteries. He wrote the great critical chronological work, called Khapa-kah-chad, which is followed by the Gelugpa writers, and composed 40 volumes in different branches of sacred literature, astrology, medicine and history.

¹³ This famous monarch is said to have been sent to India to be born in a royal family of undefiled race in order to spread Buddhism in Tibet. The spirit of Chenre-ssg entered into him to make him one of the dynasty of Prasenajit.

¹⁴ *ཀས་ལ་རྒྱལ་* Kasala rgyal, *i. e.*, King of Kasala.

¹⁵ *ལྷ་རྩེ་* or *ལྷ་རྩེ་* of Bod.

delighted on descrying land on the north, and gradually descending as it were from heaven, down the slopes, he arrived at Tsan-tha¹⁶, a great plateau with four passages on its four sides. Here he was met by many natives, who, struck with the graceful looks of the stranger, asked him respectfully, who he was, and where he came from. He replied to them by signs (for he knew not their language) that he was a prince, and pointing his finger towards the top of Lhari, he showed the direction he had come from. The Tibetans, who were sure they had seen him come from the direction of heaven, took him for a god who had descended from the celestial regions. Prostrating themselves before him, they entreated him to be their king, an offer which he gladly accepted. Then placing him on a chair, they carried him in solemn procession to the central country. From being borne on the back of men, seated on a chair, he was called by the name of Ñah-Thi-tsanpo¹⁷. He erected the great palace of Yumbu Laga¹⁸, on the site of which Lhasa was built in later days. He married a Tibetan lady named Nam Mug-mug,¹⁹ who, says the legend, was a fairy. After a long and prosperous reign of many years, which was marked by the dispensation of wise and impartial justice, the king died, leaving the throne to his son Mug-Thi-tsanpo.²⁰ The first seven kings, counting from Ñah-Thi-tsanpo, are well known by the designation of Namgyi-Thi²¹. Di-gúm-tsanpo, the eighth in descent from Ñah-Thi, was married to Lu-tsan-mer-cham,²² by whom he had three sons. His minister, named Lo-²³nam, was a very ambitious man, who rebelled against him. An internecine war followed in which the king was killed.

It was during this war that the use of the coat of mail (khrab) was first introduced into Tibet from Már-Khám.²³ The victorious minister, having married one of the widows of the late king, usurped the throne and obliged the three princes to fly towards Ko²⁴-po. He reigned for several years. The widow of the late king and mother of the three princes, by invoking the goblin Yar-lha-²⁵sampo, got a son, who eventually rising to the post of

¹⁶ བཙུན་ཐང་ in the Province of dUs.

¹⁷ gÑah, back; khri, chair; tsanpo, king (chair-borne king). See Note 6 on p. 212. bTsanpo (བཙུན་པོ་) is a purely ancient Tibetan word meaning the powerful. bTsan means a spirit, and po is the substantive particle which also partakes of the nature of a definite article.

¹⁸ ཡུམ་རྒྱ་ལྷ་སྐང་

¹⁹ འཇམ་མུག་མུག་

²⁰ མུག་ཁྱི་བཙུན་པོ་

²¹ gNam = heaven, gyi = of, Khri = throne; hence celestial throne.

²² ལུ་བཙུན་མེར་ལུམ་

²³ A province of Kham on the north-west of U (dUs).

minister killed the usurper. He now invited the three exiled princes from Koñ-po, the eldest of whom named Chya-Thi-tsanpo²⁴ quietly ascended his ancestral throne. Chya-Thi-gyal was married to Bom-thañ. During his reign the Bon religion spread largely over Tibet. Mug-Thi-tsanpo, marrying Sá-diñ-diñ, begat Diñ-Thi-tsanpo, whose son, by his queen Sa-thám-thám was king So-Thi-tsanpo. So-Thi-tsanpo was married to Dog-mermer by whom he got Mer-Thi-tsanpo, who by his wife Dag-Kyi Lhamo Karmo had a son Dag-Thi-tsanpo. This king married Srib-Kyi-Lhamo, of whom was born Srib-Thi-tsanpo. These kings are said to have ascended to the skies, being carried there by their queens who were celestial beings, in consequence of which their mortal relics were not left below. The ancient Tibetans while giving an Aryan origin to their first sovereigns, did not fail to show greater regard for their country by giving their princess an altogether divine origin. Srib-thi-tsanpo married Sa-tsan-luñ-je, who gave birth to the celebrated king Di-gum-tsanpo, under whom the Bon religion became greatly diffused in Tibet. Both he and his father are well known in Tibet by the title of Parkyi-diñ.²⁵ The names of all these kings, it is worthy of remark, were formed by a combination of the names of their parents, the mother's name generally preceding that of the father. Bom-thañ gave birth to king Esholeg whose son, by Mu-cham Bramana, was king Desholeg. Desho married Lu-man-mërmo who gave birth to Thisholeg, who again by his Queen Tsan-mo-gur-man had a son Guru-leg. Guru married Tsho-mandoñ who gave birth to Doñ-shi-leg, who married Man-pumo and by her had a son Isholeg whose son by Mú-cham was Ssa nam-Ssin-de. The six succeeding kings were designated by the title of Sái-leg, meaning the excellent of the land. Ssanam Ssin-de married the fairy Tsho-man-thi-kar of whom De-Phrul-Nam-Shuñ Tsan was born. This prince was married to Se Ñan mañma who gave birth to Se-Nol-De, whose son by Lu mo-mer-ma was SeNol-po De, who again by Mo-tsho begat De Nol-Nam. This last prince married Thi-Man-Jema who gave birth to De Nolpo, who again by his wife Se tsun-Ñan Je had a son De Gyalpo. De Gyalpo was married to Man-tsun-lúg-goñ who gave birth to De-tin-tsan, who married to Ñi-tsun-mañ ma-Je begat Tori Loñ-tsan. This succession of eight kings who followed the Sái-leg (ས་ཕེ་ལེགས) were

²⁴ ལྷ་ཁྱི་བཙུན་པོ་ It is to be borne in mind that the ancient Tibetan word ལྷ་ཁྱི་བཙུན་པོ་ is now obsolete being replaced by the word rgyal (རྒྱལ), meaning Victor and equivalent to Sanskrit Rájá.

²⁵ བར་ཁྱི་ལྷོང་ *i. e.*, The soarer of the middle region.

distinguished by the surname Dé. All the queens of the above monarchs were believed to be superhuman beings, such as fairies and sirens, who for enjoyment of earthly pleasures had assumed human forms. They were believed to have gone to heaven with their bodies, taking their husbands with them.

In fact those princesses were not chosen from Tibetan subjects but from the families of the independent sovereign princes of the border countries. In Tibet a princess is called Lhamo or goddess. The queens who came next in succession were generally taken from among the subjects, and were therefore of human origin. It was in the 27th generation of the royal succession that the Bon religion rose to the zenith of its power, and when the sun of Buddhism was shining in its meridian lustre all over Jambudvîpa (says the Debther Ñonpo), snow-girdled Tibet remained buried in the impenetrable darkness of Bon mysticism. King Tori was married to Din tsún Chyañ-ma who gave birth to Sú-Thi-tsan who being married to the Princess of Mán named Thi-Kar begat Thi-da-Púñ-tsan. This last prince also married a Princess of lower Kham named Lú teñ by whom he got Thi-thog Jetsan. All these princes are said to have been peculiarly favoured by Chenressig, though Buddhism was as yet unknown in Tibet. All these five kings were known under the title of Tsan.

In the year 441 A. D.²⁶ was born the famous Tibetan king Lha-thothori Ñan-tsan, believed to be the incarnation of Kuntu Ssañpo.²⁷ He ascended the throne in the 21st year of his age. When he reached the 80th year of his age, in the year 521 A. D., there fell from heaven on the top of the great palace of Yumbu Lagañ a precious chest, which when opened was found to contain the following objects:

- (1.) Dode-Ssamatog (Sútránta Piṭaka).
- (2.) Ser-kyi-Chhorten (a golden miniature shrine).
- (3.) Pañ-koñ Chhyagya-Chhen po (a sacred treatise on palmistry and mysticism).
- (4.) Chintámani Norpo and Phorpa (a Chintámani gem and cup).

Being the first prince who was favoured by heaven with the precious gift of the sacred treasures, Lha-thothori has been deified by the Tibetans. As the king, sitting in council with his ministers, was debating on the value and merit of the divine gift, there was heard a voice from heaven,

²⁶ Various authors give different dates regarding the birth of this monarch. The chronology adopted by me tallies with facts. Ñan-tsan was his real name, Lha thothori was the name of the place where he was born. In Tibet all great personages are called after the name of their birth places; for instance the great reformer of Tibet Lo-Ssañ tag-pa is called TsoñKhapa from TsoñKha his native place. Tsoñ means onion, Kha a bank.

²⁷ Kuntu Ssañ-po is also the name of the supreme god of the Bon religion.

saying that in the fifth generation the meaning of the contents should be revealed. The king, therefore, carefully preserved them in his palace and under the name of Sañ-wa Ñanpo daily offered oblations to them. In consequence of such a rare instance of good fortune, the king retained his youthful vigour even at the advanced age of fourscore and ten. He died in the year 561 A. D. at the age of 120, after a prosperous reign of fully a century. He too bore the appellation of Tsan to his name like his five predecessors. King Lha-thothori married the Princess No-Ssa-mañ-po-Je of whom king Thi-Nan-Ssañ-tsan was born. The latter married the Princess of Broñ of whom Bro-Ñan-Dehu was born. Bro-Ñan was married to the princess of Chhin named Lu-gyal who gave birth to a blind child.

This son of Bro Ñan Dehu was disqualified from ascending the throne on account of his blindness. As there was no other heir, nor any possibility of the queen giving birth to a second son, the blind boy after a short interregnum was placed on the throne. At his coronation, the sacred treasures called Ñanpo Sañwa were worshipped, by virtue of which the blind king regained his sight. The first object that he saw being a Ñan (or wild sheep) running on the Tagri hill near Lhasa, he was given the name of Tagri Ñan Ssig (the seer of ovis ammon on the Tagri hills). He married Hol-goñ Ssañ, and was succeeded by his son Nam-ri-Sroñ-tsan. It was during the reign of this king, that the Tibetans got their first knowledge of arithmetic and medicine from China. The prosperity and the cattle-wealth of the country was so great during this period that the king built his palace with cement moistened with the milk of the cow and the yak. Once riding his fiery and quick-footed steed, named Dovañ-Chañ, which he had obtained from the banks of lake Bragsum Diñma (a small lake north of Lhasa, not more than 20 miles round), he arrived at the northern desert plain where he slew a fierce Doñ (wild yak) with terrible horns called Thal-Kar-ro-riñ. Then, while riding fast, the carcass of the yak, which he had bound with the straps of his saddle, fell down on the ground. In order to take it up, the king alighted from his horse, when he found himself on an extensive salt bank. This was the inexhaustible mine called Chyañ-gi-tshva²⁸ which still supplies the greater portion of Tibet with salt. Before the discovery of this salt mine, there was a very scanty supply of salt in Tibet. The king married Bri-thoñ-Kar, the princess of Tshe-Poñ, by whom he got his only son. The powerful Namri-Sroñ-tsan died in the year 630 A. D., leaving the throne to his son, the illustrious Sroñ-tsan Gampo, with whom opens a new era in the History of Tibet.

²⁸ ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

CHAPTER II.

MONARCHY (600 A. D.—730 A. D.)

(Buddhist period.)

Sroñ-tsan-Gampo was born A. D. 600-617.²⁹ On the crown of his head there was an excrescence believed to be a symbolic representation of Buddha Amitábha. Although it was very bright and full of lustre, yet he used to cover it with a red satin head-band. At the age of thirteen he ascended the throne. During this period were discovered, in certain caverns of rocks and recesses of mountains, many self-created images of Chenré-ssig,³⁰ the divine mother Tára, Hayagríva and other gods, besides many inscriptions including the six mystic syllables “Om-mani-padme-hum.”

The king visited these images and made oblations to them with his own hands. With the help of his subjects he built a lofty nine-storied palace on the top of the hill, where Potálá now stands built out of its ruins. He had immense armies, besides innumerable reserve troops of spirits over whom by force of his charms he had great command. The fame of the wisdom and martial valour of this double-headed prince, as he was called from the excrescence over his head, reached the border countries, whose sovereigns sent ambassadors to his court with letters and rich presents. He returned their kindness in a way that was most becoming in a sovereign of his rank. While yet very young, Sroñ-tsan Gampo evinced great intelligence and sagacity in dealing with his dependent princes and improving friendship with independent potentates. Although there was no such thing as a written language in Tibet, even at so late a period as this, yet Sroñ-tsan managed to communicate with the foreign kings in their own languages. He had learnt many of the border languages, which helped him in conducting conversation with the Indian and Chinese ambassadors. He acquired a fair knowledge of the Sanskrit, Palpa (Newari) and Chinese. These rare qualifications, and especially his inclination towards Buddhism, made people believe him to be an incarnation of some divinity. He extended his conquests to the surrounding countries, and brought the neighbouring princes under subjection. As soon as he got clear of all military difficulties, he devoted his attention to the propagation of Buddhism in Tibet. He clearly saw that a written language was most essential to the establishment of religion, and more particularly to the institution of laws for the good of the people, and that as long as this all important want

²⁹ Tibetan historians do not agree in their accounts of the exact date of this sovereign's birth, but their dates range between 600 to 617 A. D. He is the avowed incarnation of Chen-re-ssig.

³⁰ སྐྱུ་རྒྱལ་གྱི་ལྷ་སྐྱེ་གྱི་སྐྱེ་བ་ལྷ་སྐྱེ་གྱི་སྐྱེ་བ་ sphyan-ras gSsig or Avalokiteśvara.

remained unsupplied, no success in either could be ensured. He, therefore, sent Sambhoṭa, son of Anu, with sixteen companions, to study carefully the Sanskrit language and thereby obtain access to the sacred literature of the Indian Buddhists. He also instructed them to devise means for the invention of a written language for Tibet by adapting the Sanskrit alphabet to the phonetic peculiarities of the Tibetan dialect. He furnished the members of the mission with a large quantity of gold to make presents to their Indian professors. They safely reached their destination in Āryāvarta, where, under the Buddhist sage Livikara, Sambhoṭa acquired a thorough knowledge of the Sanskrit and of sixty-four different characters known in the Ārya land. Under Pandit Devavid Siṃha they learnt the Kalāpa, Chandra and Sārasvata grammars of the Sanskrit language. They also mastered the twenty-one treatises of aphorisms and mysticism of the Buddhist creed. After returning to Tibet, they propitiated Manjuśrī the god of learning, and framed the system of Tibetan characters, *viz.*, the U-chan or “letters provided with heads” (mātras) adapted from the Devanāgarī, and the U-me or “headless” from the Wartu, and thus introduced a copious system of written language into Tibet. They composed the great grammatical work called SumChu dag-yig. The king ordered the intelligent class of people to be taught the art of reading and writing, and many Sanskrit Buddhist books to be translated into Tibetan, and thus he laid the foundation of Buddhism in Tibet. He then required all his subjects by royal edicts, to observe the ten virtues besides the following sixteen moral virtues:

- (1.) To have faith in KonChhog (god) (རྟོན་མཚན་ལྷ་མོ་།).
- (2.) The performance of religious observances and study.
- (3.) To honour one's parents.
- (4.) To respect the meritorious and to promote the talented.
- (5.) To honour the elders as well as those who are of high birth, &c.
- (6.) To pay attention to relatives and friends.
- (7.) To be patriotic and useful to one's own country.
- (8.) To be honest and upright.
- (9.) To know the good use of food and wealth.
- (10.) To follow the example of the good.
- (11.) To be grateful and return the kindness of benefactors.
- (12.) To use just weights and measures.
- (13.) To be free from jealousy by establishing concord and harmony with all.
- (14.) Not to listen to the words of women.
- (15.) To be gentle and polite in speech and acquire skill in conversation.
- (16.) To bear sufferings and distress with patience and meekness.

By inculcating these sixteen moral virtues, he greatly promoted the present and future well-being and happiness of his subjects. From the seashore of southern India he procured for himself a self-created image of Chenressig with eleven faces made of Nága-sára sandal wood. He married a Nepáli Princess, the daughter of Jyoti-Varma king of Nepál, who brought him seven precious dowers, the images of Akshobhya and Maitreya and a sandal-image of Tára, the gem named Ratnadeva, a mendicant's platter made of lapis-lazuli or Vaidúrya. Then, hearing the report of the extraordinary beauty of the Princess Huñ-shiñ Kuñ-jú the daughter of Señgé-tsanpo or the Lion King (Chinese Thai-Tsung³¹) of China, he sent his celebrated Prime Minister Gar with a hundred officers to China. After repeated negotiations the proposal was agreed to. Many stories are recorded in connection with this marriage of which I here give one. As the number of candidates for the princess's hand was very great, the king, unable to decide whom to choose or whom to reject, at last declared that he should bestow the princess on that prince whose minister by dint of sharpness of sense and quickness of understanding would stand first in merit and intelligence. In the first ordeal, the king laid before the assembled ministers a buckler constructed of a coil of turquoise, with one end terminating in the centre and the other at the edge. He required them to pass a string through the aperture of the coil from one end to the other. It was a great puzzle to all except to the shrewd Tibetan minister Gar, who tying one end of a thread to the narrow waist of a queen ant, gently blew it forward through the coil. The ant, dragging the thread easily, came out at the other end to the great wonder of all. The king, not liking to send his favourite daughter to such a distant and barbarous country as Tibet, devised repeated trials in all of which the cunning minister acquitted himself well. The reluctance of the king was at last overcome by various contrivances, and he at last determined to decide the fate of his daughter finally. He ordered 500 handsome girls of the princess's age to be dressed in the same kind of apparel as his daughter, and exhibited them before the assembled ambassadors along with the princess herself. The shrewd Tibetan, never wanting in resources, had studied the countenance of the princess; moreover being secretly informed of the king's design, he had taken some hints about the identification of the princess from an old nurse in the royal household. By these means, the Minister Gar at once recognized the real princess, and gently pulling the edge of her robe, he claimed her for his liege lord. The

³¹ King Thai-Tsung one of the most illustrious sovereigns of China, was the son of Lyyeen the founder of the Tang dynasty of China A. D. 622. Thai-Tsung ascended the throne abdicated by his father in his favour in the year 625, when Sroñ-tsan was reigning on the throne of (Yum-bu Lagañ) Tibet.

trials ended here. When it was fully settled that the princess should go to Tibet, she addressed the king, “Sire, as it has pleased your Imperial Majesty to send me to Bod, a country where there is no religion, I pray that you will allow me to take with me the great image of Buddha, and several volumes of Buddhist scriptures, besides a few treatises on medicine and astrology.” The king accordingly granted her prayer and gave them as parts of her dowry. Hearing that Tibet was a very poor country, he sent with the princess heaps of gold and silver for her use in Tibet. The union of the incarnation of Chenressig in Sroñ-tsan, and of the two incarnations of the divine mothers (Tará) in the persons of the two princesses produced great joy and happiness in the palace of Yumbu-lagañ. The two princesses, come from two great centres of Buddhism, *viz.*, China and Nepál, jointly exerted their influence for the propagation of Buddhism. First of all they converted the king whose inclination to it was so remarkably manifested in his adopting the moral tenets obtained by Thon-mi Sambhoṭa from India. The country of Tibet being situated in the centre of the four great continents, like the heaving breast of a Srin-mo,³² the king thought of making it the fountain of religion by filling it with monasteries. He erected one hundred and eight temples—four in the suburbs of his capital, four in its centre, four at the four corners of his kingdom, and so on. At the age of twenty-three he erected the two great temples called Rimochhe and Lhasa Prul nañ ki Tsug-la khañ³³ and dedicated them to the two images of Akshobhya and S’ákya respectively. Thus in the year 639 A. D. king Sroñ-tsan Gampo founded Lhasa the renowned capital of Tibet. The hill called Chagpori being considered as the heart of the country, the king erected his new palace upon it. At the age of twenty-five he sent his ministers to North China to erect 108 chapels at Re-vo-tse-ña, the chosen residence of Manjuśrí towards the north of Peking. He invited the great Pandits Kusara and S’ankara Bráhmaṇa from India, Pandit S’ila Manju from Nepál, and Hwa-Shañ Mahá-tshe from China, Sambhoṭa, Lha-luñ dorje pal and other translators, for the great work of translation of the Buddhist scriptures from the Sanskrit and Chinese originals, in the newly formed written language of Tibet. The king had no children by the two princesses, in consequence of which he was obliged to marry two more princesses from Ru-yoñ and Moñ, named Je-Thi kar and Thi-Cham. The latter gave birth to a prince named Guñ-ri-guñ-tsan, and the former to Mañ-Sroñ Mañ-tsan. When Guñri reached the thirteenth year of his age, the king abdicating the throne in his favour, retired into solitude to pass his days in meditation, but unfortunately the prince died at the age of eighteen when

³² Amazonian woman.

³³ ལྷ་ས་འཇོན་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ Lhasa the temple of gods from which the capital of Tibet derived its name Lhasa, and ག་ཅུག་ལྷ་མོ་ Tsuglag-Khañ is Kutágára or a shrine.

Sroñ-tsan was obliged to resume royalty. This latter period of his reign he signalized by his devotion to Buddhism. He constructed many religious edifices and sacred images, and organized a regular service by translating books on rites and ceremonies. At an advanced age he passed away from this world to be absorbed, says the Tibetan historian, in the Dharma Káya (spirit) of the merciful Chen-re-ssig. His two beloved wives, the princesses of China and Nepál, who had strenuously supported him in the cause of religion, also left this worldly existence at the same time to accompany him to Tushita the abode of joy. During the reign of this celebrated monarch there was no such institution as that of an ordained priesthood. History is not clear about it. Notwithstanding this, he succeeded in instructing his subjects in the ritualism of Hayagríva, S'in-Je-S'e-(Yama). He concealed his will together with precious treasures for the use of remote posterity. He was a second time succeeded by his son Mañ-sroñ-mañ-tsan. Shortly after his son's accession the king of China, hearing that the incarnate monarch of Tibet was dead, sent a large army to invade Tibet. The Chinese soldiers were defeated by the Tibetans near Lhasa. With a view to take revenge on the Chinese king, the young king of Tibet assembled one hundred thousand Tibetan soldiers and sent them to invade China under the command of the veteran General Gar. In this audacious attempt the Tibetans were repulsed, and the old General perished in fight. Afterwards an immense Chinese army rushed upon Tibet with great uproar ; in consequence of which the Tibetans were struck with panic. They concealed the gold image of S'ákya, brought by the Chinese princess, in the southern niches of the great temple near the gate called Meloñchan, and deserted Lhasa. Soon after, the Chinese army occupied the city and demolished the palace of Yumbu lagañ by setting it on fire. They succeeded in carrying Akshobhya's image to some distance, but on account of its unwieldiness they left it behind after a morning's march. King Mañ-sroñ died at the early age of 27. He was succeeded by his son Du-Sroñ-mañpo who was young when placed on the vacant throne. The reign of this king was made remarkable by the appearance of seven heroes.³⁴

³⁴ (1) *rÑog-riñla-nagpo* raised a young elephant by its head.

(2) *rÑog-liñ-gam* carried a yak on his back.

(3) (4) *gNon-rGyal-mtshan* and *lWas-rgod-ldoñ-btsan* were experts in archery. The former could shoot his arrow to three times the eyes' ken, and the former could cut a flying hawk into two from below.

(5) *hGos-syag-chhuñ* could whirl round a stag's skin filled with sand.

(6) *Chagro-hbroñ-shor* chased a *hbroñ* or *Doñ* (wild yak) with awful speed on a steep precipice.

(7) *gNon-Khri-gyu-spyin* ran his horse down a steep descent.

What these heroes achieved for the state the Gyal-rab or the Debther Ñonpo does not relate. Du-sroñ mañpo was succeeded by his son Me-Ag-tshom³⁵ born of his wife Chhim-ssáh.

This king discovered an inscription on copper of his illustrious grandfather, king Sroñ-tsan-Gampo, which contained the prophecy that in the fifth generation under the auspices of his great-grandson, bearing the surname of Dé, the Buddhist religion would greatly flourish. The king, believing himself to be the person alluded to, sent messengers to invite the two Indian Pandits, Buddha Guhya and Buddha Sánti, who were then residing near the Kailása mountain. But they declined the offer. The messengers, unsuccessful in their mission, returned to Lhasa, having committed to memory five volumes of the Maháyána Sútránta, which they subsequently reproduced in their own language. The king erected five temples in five different places,³⁶ and deposited one book in each. Besides these, he is also said to have erected other temples.

He obtained the volume of Buddhist scripture called Ser-ḥod-tampa from the province of Kuñ-shi in China, besides a few treatises on medicine, all of which he ordered to be translated into Tibetan. He invited several monks from Li-yul,³⁷ with a view to introduce monkhood into Tibet, but failed, as nobody would come forward to take the vows of monkhood. He found the largest turquoise then known in the world, on the top of Tag-tse.³⁸ He married Thi-tsun, the princess of the Jañ country by whom he had a son Jañtsha Lhapon. Queen Thi-tsun also bore the name of Nam-nañ. Prince Jañtsha Lha was famous for the extraordinary beauty of his person. His father sent ambassadors all over Tibet to find a match for him, but they all returned without success. At last he sent an ambassador to China, to propose a marriage between his son and the accomplished princess Kyim-shañ Kúñ-jú,³⁹ the daughter of the Emperor Wai-júñ. The princess hearing the account of the extraordinary beauty of the Tibetan

³⁵ Ag-tshoms means beard, hence this king was called the shaggy king.

³⁶ The following are the names of the places and of the temples erected in them.

- (1) Brag-*a*Mar-Keru.
- (2) *g*Sañ-*m*Khar-brag.
- (3) *m*Chhuns-phu-sna-ral.
- (4) Masa-goñ-gi-sha-khar.
- (5) Brag-*m*grin-*b*Ssáñ.

³⁷ Li-yul is identified with Nepal by the translators of Kahgyur. I have been able to ascertain that the ancient name of Nepal in Tibetan was Li-yul. Palpo is the modern name for the monastery of Palpa. Alex. Csoma identifies Li-yul with S. E. Mongolia.

³⁸ A hill a few miles north of Lhasa.

³⁹ I am not aware whether Kuñju is a Chinese word, but the Tibetans address all Chinese princesses by the title of Kuñju. Hence it appears to have the same import as kumári in Sanskrit or princess in English.

prince, prayed to her father to consent to the marriage, to which he at last acceded ; and the princess started for Tibet. In the meantime one of the Tibetan chiefs named Thi-ssáñ, the chief of Ñag, being offended with the king for not selecting his daughter for the prince's wife, treacherously murdered the prince. King Ag-tshom, therefore, at once despatched messengers to convey the melancholy news to the princess who was on her way to Tibet. The princess, deeply disappointed, did not like to return to China, but taking a fancy to see the snowy country of Tibet, and more especially the celebrated image of S'ákya, continued her journey to Tibet, where she was warmly welcomed by king Ag-tshom. She brought to light the hidden image of Akshobhya which during three generations had received no offerings, having been concealed under the gate Meloñchan. Her beauty so much charmed the king that he at once proposed to marry her. The princess at first declined, but after long deliberation she yielded, and to the great wonder and joy of the people the betrothed daughter-in-law became the bride of the father. She gave birth to the famous monarch Thi-sroñ-de-tsan (Khri-Sroñ-*ldeu-btsan*), believed to be the incarnation of Manju S'rí, the god of wisdom and learning.

CHAPTER III.

THI-SROÑ-DE-TSAN. (730—33 A. D. to 866 A. D.)⁴⁰

This monarch, the most illustrious in the Buddhist annals of Tibet, was born, according to the Chronologist Buton, in the year 730 A. D. When he was in the womb, his mother saw in a vision that a saintly prince would be born of her. She, therefore, kept aloof from all sorts of defilement and unholy things, in consequence of which she remained happy and cheerful. During this time the old queen Nam-nañ, jealous of Queen Kuñju, feigned pregnancy, by wrapping a cubit's length of cotton rag every day round her belly. Then, when the Chinese Princess' time for delivery came, Nam-nañ induced one of her midwives to give her a kind of anæsthetic liquor, through which Kuñju became insensible and soon gave birth to a son, which the wicked Nam-nañ, by bribing the princess' maid, caused to be removed to her chamber, replacing it by a female child born on the same day of low parentage. As soon as she recovered her senses, Kuñju was surprised to see a daughter instead of a son, about whom she had seen so many things in her dreams. Meanwhile, the report of Queen Nam-nañ's giving birth to a son reached the king and his ministers, who all came to witness the blessed child. Queen Kuñju, who was not talked of at all, strongly suspecting

⁴⁰ ཨི་སྲོང་ལྡེ་བཙུན་ KHRI-SROÑ-*ldeu-btsan*.

her jealous partner, but, in the absence of witnesses, being unable to charge Nam-nañ with any foul motive, kept her sorrows to herself. Some of the ministers, who knew the plot of the elder queen, did not venture to speak against her. Kuñju, however, once complained to the king about the probable wickedness, but as Nam-nañ had by the agency of some drug produced milk in her paps, Kuñju did not see the possibility of establishing her accusation, but burning with a spirit of revenge tried to bring damnation on Tibet by means of her incantations, and wrote treatises construing astrology in a perverse way. In the third year of the prince's age, the king invited the maternal relations of the prince and the princess to a grand festive celebration.⁴¹ When all the nobles, chiefs and ministers of the realm had assembled, the king seated the prince and the princess on either side and taking a cupful of wine in his hand, addressed the former—"My son, take this gold cup of wine and with your tender hands offer it to him who is your maternal uncle." To the utter amazement of all present, the prince at once presented it to the Chinese prince whom he thus addressed—"I, Thi-sroñ-de-tsan am thy nephew. Nam-nañ is not my mother, though she has nursed me for a period of three years. I now meet my uncle, and my heart rejoices to behold him." These words of the infant prince struck all the courtiers and ministers with wonder. Nam-nañ's wickedness was now at last revealed, and she was overwhelmed with shame. Kuñju was transported with joy when the king presented the child to her, and now exerted herself to avert some of the evils she had brought on Tibet by her incantations; but as she did not fully succeed in correcting astrology, it is alleged by several native historians that the Tibetans cannot make correct calculations.

A. D. 743—748. At the age of sixty-three the king died leaving the throne to the young prince, now thirteen years old. Thi-sroñ applied himself to study and the critical examination of the ancient records contained in the Archives of the State. His ministers were divided into two factions, designated the "Buddhist" and the "Heretic" ministers. The first faction, or Chhoi-lon, advised the young king to encourage Buddhism, while their antagonists exhorted him to extirpate Buddhism from Tibet, which according to them had been productive of pernicious consequences. In spite of the opposition, the king, having a great inclination for Buddhism, sided with the former. The Buddhist party now, with the king's connivance, entered into a conspiracy against the life of Mashañ the prime-minister. They bribed the soothsayers and astrologers to declare that some great calamity was imminent over the king which could be only averted by two of the high officers of State entering grave-like cells and remaining there for a period of three months. The king, therefore, offered large presents to those who would undergo this

⁴¹ The Tibetans celebrate the anniversary of their birth.

self-sacrifice. The minister Mashañ volunteered to do so, and was followed by Gos the Buddhist minister. They both entered the cell, the depth of which was three times a man's length. At midnight, Gos's friends threw a rope into the grave, by means of which he climbed up and escaped. The unfortunate Mashañ was left alone there, to realize the horrors of the grave. His mortal enemies, the "Buddhist Ministers", blocked the mouth of the grave with a huge rock and buried him alive. As soon as the king came of age, he invited the Indian Sage Sánta Rakshita and Pandit Padma Sambhava from Udyayana to fill the whole country of Tibet with the blessings of the Buddhist religion. They suppressed the eight kinds of demons, nymphs, and evil spirits. With the munificent assistance of the king, Padma Sambhava founded the great monastery of Samye (*bSamyes*). They also translated many works on Sútra (or aphorisms) and Tantra. They constructed innumerable religious symbols, such as images of Buddhas and saints and chhortens (*chaitya*), and concealed many sacred treasures for the benefit of future generations. During the reign of this king a Chinese sage named Hwashañ Maháyána arrived in Tibet and, by interpreting in a strange way the theories of Buddhism, converted the ignorant classes of men to his tenets. The king, harbouring great doubts as to the correctness of Hwashañ's theories, invited Pandit Kamalásíla from India to expose his fallacies. Kamalásíla held long controversies with Hwashañ and in the end defeated him. The king put down the Bon religion and persecuted all unbelievers in Buddhism. He enforced clerical laws and instituted codes of civil and criminal justice for the good government of his people. His statutes were written on large tablets and proclaimed all over the country. He had several wives, among whom Tshe-poñ-Ssáh was his favourite, by whom he had three sons. After a prosperous reign of 46 years, at the age of 59, he passed away from the abodes of men. He left three sons, of whom the eldest Muni-tsanpo succeeded him on the throne.

During the infancy of Muni-tsanpo the state affairs were conducted in his name by his pious ministers. He commenced his independent reign with a generous determination of raising all his subjects to the same level. He ruled that there should be no distinction between poor and rich, humble and great. He compelled the wealthy to share their riches with the indigent and helpless, and to make them their equal in all the comforts and conditions of life. Thrice he tried this experiment, but every time he found that the poor returned to their former condition; the rich becoming richer still, and the poor, by growing more indolent and wretched, turning poorer still. The Pandits and Lochava attributed this curious phenomenon to the consequence of the good and evil acts of their former births. For the enlightened and humane beginning of his reign Muni-tsanpo was greatly loved by his people.

He made large offerings to the great monastery of Samye and distributed alms to the indigent and helpless. But before a year and nine months had passed after this demonstration of devotion to the monastery, the promising king was poisoned by his mother, who perpetrated this foul act to place her youngest son on the throne. The second son Murug-tsanpo's accession to the throne being considered inauspicious by the astrologers and soothsayers, the youngest son Mutig-tsanpo, a boy eight or nine years old, received the crown. He is said to have miraculously received his lesson in sacred literature from the venerable Padma Sambhava. He ordered translations to be made from Sanskrit books of Buddhism, and built the temple of Dorje Vyiñ at Gyal-dekar-chuñ. After a long and prosperous reign, in which he strenuously exerted himself to promote the welfare and happiness of his people, he died at a good old age, leaving five sons, *viz.*, Tsañ-ma, Lha-je, Lhun-dub, Lañ-darma and Ralpachan. The first two of these seem to have reigned, if they reigned at all, for a few years, having fallen victims to the intrigues of the Buddhist ministers. The youngest Ralpachan, even from his childhood, gave excellent proofs of his intelligence and ability. His assiduity and aptitude for learning were very great. At the age of eighteen, he was raised to the throne by the Buddhist ministers of State who were very powerful, the opposition being nearly extinct through the continued and rigorous persecution of the late kings.

CHAPTER IV.

RALPACHAN. 846-60 A. D.

This celebrated sovereign was born between 846 and 860 A. D. Immediately after his accession he sent offerings to the different temples built by his ancestors. He built a new nine-storeyed temple, of which the three lower storeys were of stone, the three middle of brick, and the topmost three of wood. In the upper floors he kept Buddhist scriptures, images, and model chhorten (shrines). In the middle floors he accommodated the Pandits and translators of the holy writs, and the ground floors he reserved for the use of his court and state affairs. Although his ancestors had obtained many translations of Sanskrit works, yet not satisfied with them, he obtained fresh manuscripts from Magadha, Ujjayaní, Nepál and China. Some of the ancient Sanskrit works being irregularly and inaccurately translated into the Tibetan language, which was still very imperfect, he invited the Indian professors of Sanskrit, such as Jina Mitra, S'urendra Bodhi, S'ilendra Bodhi, Dána S'ila and Bodhi Mitra to conduct the great work of translation. These great scholars, with the assistance of the Tibetan professors, named Ratna Rakshita, Manjuśrí-Varma, Dharm-

Rakshita, Jina Sena, Ratnendra Síla, Jaya-Rakshita, Kawapal-tseg (Kavádpal btseg), Chodo-gyal-tshan (Chogro rGyal-mtshan) and others, revised the anciently translated books, translated fresh manuscripts, finished those that were left unfinished, and simplified the abstruse and intricate portions of the Scriptures.

Ralpachan introduced standard weights and measures similar to those used in China, and thereby prevented fraudulent practices in commercial dealings. He enforced the canonical regulation of India for the discipline and guidance of the clergy, and commanded his lay people to follow the statutes as promulgated by his illustrious predecessors. Thinking that the propagation of religion depended much upon the predominance of the clergy, he organized many classes of priesthood. To each monk he assigned a small revenue derived from five tenants. His devotion to the priestly congregation was so great that he offered his own *Ralpa* or flowing locks to be turned into carpet-seats for the use of the Lamas. During the reign of this great monarch, there arose a dispute between Tibet and China. Ralpachan sent a powerful army to invade China. Province after province of the celestial empire fell before his victorious arms and was annexed to Tibet. When the generals and champions of the contending nations had been slain in great numbers, the Hwashañ⁴² and Lopan⁴³ interceded to put a stop to further bloodshed between the two monarchs, who were related to each other by ties of blood as uncle and nephew. A treaty was agreed upon. At a place called Gúñgú-Meru the boundary of the two kingdoms was fixed, and stone obelisks and pillars were erected as boundary pillars, on which the terms of treaty between the belligerents were inscribed. It was agreed that the armies of neither kingdom should ever cross the boundaries marked, nor on any pretext encroach on each others territories. All differences being settled, the nephew and the uncle became friends. They also solemnly promised not to violate the conditions of the treaty. As living testimonies to their engagements, inscriptions were written on Doriñ, or high stone obelisks, erected at Lhasa, at the palace of Gya-Gyal and at Gúñgú-Meru. From this time, perfect amity existed between the two nations, China and Tibet, on earth, says Debther-ñonpo, as between the sun and moon in heaven. King Ralpachan's reign was celebrated also for the good administration of justice. He punished the wicked and rewarded the good. He suppressed the powerful and protected the weak. But by attempting to enforce the strict observance of the clerical and the kingly laws, he gave umbrage to the corrupt and sinful ministers. When, unfortunately for the king, their power increased by the death of a few pious Buddhist

⁴² The Buddhist monks of the first class in China are called Hwashañ.

⁴³ The Lochavas and Pandits of Tibet are by abbreviation called Lo-pan.

ministers, two ruffians who had an old grudge against the king assassinated him by twisting his face towards the back, at the instigation of his brother. This was Lañdarma, whose claims to the throne were set aside by the “pious” ministers, and who is said to have been at the bottom of this foul plot. After the assassination of Ralpachan at the age of forty eight, between 908 and 914 A. D., Lañdarma ascended the throne. The celebrated historiographer Buton assigns this event to the first part of the ninth century, in his chronology.

LAÑDARMA.

The last and perhaps the worst of the Tibetan monarchs, Lañdarma, commenced his reign by persecuting the Buddhists whom he considered his mortal enemies. He was joined in his wicked plans of persecution by his prime minister Batagna (*sBas-stag-snas.*) He reviled the first Chinese Princess Húnshîñ-Kúñjú⁴⁴ as an evil goblin (a yakshinî) who had brought the image of S’ákya Muni into Tibet. “It was for that inauspicious image”, said he, “that the Tibetan kings were short-lived, the country infested with maladies, subjected to unusual hoar-frost and hail storms, and often visited by famines and wars”. “When this image”, continued he, “was being brought from the top of Rirab (Sumeru mountain), the gods were vanquished in a war with the demons. S’ákya’s accession to power, first in India and afterwards in China, made the people unhappy and poor, by the demoralizing effect of his wicked teachings”. To slander Buddha in such blasphemous language was his great delight, and in no discourse did he indulge himself so much as in reviling that holiest of holies. To avoid disgrace, the Pandits and Lochava fled from Tibet. Those who failed to run away were robbed and oppressed. He obliged some of the monks to be householders, others he sent to the hills to hunt wild animals for him. He destroyed most of the Buddhist works. Some he threw into water, some he burnt, and some he hid under rocks. Not satisfied with demolishing the temples and monasteries of the country, he wreaked vengeance even on the sacred shrines of Akshobhya and S’ákya. He tried to throw those two images into water, but some of his “pious” ministers having represented to him the difficulty of lifting those heavy things, he contented himself by sinking them in sand. When he was told that the image of Maitreya was very sacred, he broke into loud laughter. When he was just going to break down Lhasa (the temple of S’ákya), Rimochhe (temple of Akshobhya) and Samye, he was told that the guardian demons of those places would send plague and ruin upon him if he destroyed the temples. Being afraid of exciting the wrath of those dreaded spirits, he spared their charges, and contented himself with closing up their doors, by erecting mud

⁴⁴ Wife of King Sroñ-tsan-Gampo.

walls. His ministers and flatterers, in order to please him, painted those walls with abominable pictures illustrative of the drunken and lustful moods of human depravity. When Lañdarma was thus engaged in overthrowing the sacred religion as well as its relics, the saint Lhaluñ-pal Dorje, while sitting in deep contemplation in the cavern of Yarpa-lhari mountain, saw a vision. The goddess Paldan Lhamo descending from heaven appeared before him and exhorted him in the following terms: "Oh saint, in these days there are none so powerful as thou. Wouldst thou deliver the country from the hands of that sinful tyrant Lañdarma?" In the morning the saint inquired of his servant the condition of Tibet, upon which he was told the cruelties practised by Lañdarma. He then mounted his white charger whose body he had besmeared with charcoal, and dressing himself in a black robe with white lining, with no other weapons than an arrow and a bow in his hands, he arrived at Lhasa.⁴⁵ While the king was reading the inscription on the stone obelisk called Doriñ, the saint, as he was making his salutations, shot an arrow at the king's back, which pierced right through his body; then exclaiming, "I am the demon Yá-she, and this is the way of killing a sinful king," he sped away on his horse. As soon as the king fell, his ministers and attendants cried, "the king is dead, the king is dead," and the mob ran after the assassin, but the saint, urging his fleet companion, shot off like a meteor. In crossing a river the coal-black colour of the horse was washed away, and it became white as snow. He then turning his robe inside out so as to show the white, flew as the god Nam-théo-Karpo and escaped, leaving his pursuers far behind.

The king pulled the reeking arrow out with both his hands, and in the agonies of death, when his proud heart was subdued with anguish, exclaimed—"Why was I not killed three years back that I might not have committed so much sin and mischief, or three years hence, to enable me to root out Buddhism from the country," and died.

With Lañdarma ended the monarchy of Tibet founded by Ñah Thi tsanpo, and his descendents henceforth ceased to exercise universal authority over the whole of Tibet. The sun of royalty was set, and there rose numerous petty princes to shine with faded lustre in the pale realm of snowy Tibet.

⁴⁵ The sleeves of the assassin saint were unusually broad to make room for the bow and arrow. The king stood encircled by his ministers when the saint arrived, dancing in frantic jumps. They all ran to witness his curious dance. The king called to him to come near. The saint approaching prostrated himself to salute the monarch. In the first prostration he set the arrow and bow right, in the second he fixed the arrow to the bow, and in the third killed the king with it. Hence the origin of the Lama war dance and the use of broad-sleeved robes by the Tibetan Lamas.

Genealogy of the Tibetan Monarchs.

(416 B. C.)

	ÑAH-THI-TSANPO	(1)
	married	
	Nam-múg-múg	
	Múg-thi-tsanpo	(2)
	married	
	Sa-diñ-diñ.	
	Din-thi-tsanpo	(3)
	married	
	So-tham-tham.	
These seven kings are known by the name of <i>Nam-thi.</i>	So-thi-tsanpo	(4)
	married	
	Dog-mer-mer.	
	Mer-thi-tsanpo	(5)
	married	
	Dag-Lhamo-Karmo.	
	Dag-thi-tsanpo	(6)
	married	
	Srib-Lhámo.	
	Srib-thi-tsanpo	(7)
	married	
	Sa-tsan-luñ-je.	
	Digum-tsanpo	(8)
	married	
	Lu-tsan-mer-cham.	
	The prime-minister usurped the throne and reigned for a few years.	
	son	
	son	
	Chya-thi-gyal or	(9)
	Pu-de-guñ-gyal	
	married	
	Bom-thañ-mañ-ñah.	
	Esho-leg	(10)
	married	
	Mu-cham-Bramana.	
	De-sho-leg	(11)
	married	

These two are
known by
the name
of *Per kyí*
diñ.

These six kings
are called
Sai leg mean-
ing the “ex-
cellent of
the land.”

Lu-man-mer-mo.

Thi-sho-leg
married (12)

Tsan-mo-gur-man.

Guru-leg
married (13)

Tsho-man-doñ-ma.

Doñ-shi-leg
married (14)

Man-pu-mo.

Isho-leg
married (15)

Mu-cham-mad-leg.

Ssa-nam-ssin-de
married (16)

Tsho-man-thi-kar.

De-phrul-nam-shuñ-tsan
married (17)

Se-ñan-mañ-ma.

Senol-nam-de
married (18)

Lu-mo-mer-ma.

Senolpo-de
married (19)

Mo-tsho.

Denol-nam
married (20)

Thi-man-je na.

Denol-po
married (21)

Se-tsun-ñan-je,

De-gyal po
married (22)

Man-tsun-lug-goñ.

De-tin-tsan
married (23)

Ñi-tsun-mañ-ma-je.

These are well
known by
the surname
of *Dé* which
means the
“commander”
and corre-
sponds to
the Sanskrit
word *Sena*.

These are
called the
Tsan mean-
ing "king."

Gyal To-ri-loñ-tsan (24)
married

Di-tsun-chyañ-ma.

Su-thi-tsan-nam (25)
married

Man-Jah-thi-kar

Thi-dá-puñ-tsan (26)
married

Man-Jah-lu-teñ.

Thi-thog-Je-tsan (27)
married

Ru-yañ-Jah-toñ-gyal-namo-tsho.

LHA-THO-THO-RI-Ñan-tsan (441 A. D.) (28)
married

Na-so-mañpo-Je.

Thi-ñan-ssañ-tsan (29)
married

Broñ-mo.

Bro-ñan-de-hu (30)
married

Chhin-ssah-lu-gyal.

Tag-ri-ñan-ssig (31)
married

Hol-goñ-sañ-tsun-do-kar.

NAM-RI-SROÑ-TSAN (32)
married

Tsha-poñ-ssah-Bri-thoñ-kar.

SROÑ-TSAN-GAMPO (617 A. D.) (33)
married four wives.

(1) Nepalese
princess
Pal-ssah-thi.

(2) Chinese
princess
Huñ-shiñ
Kuñ-ju.

(3) Tibetan princess
of Moñ named
Ssah-thi-cham.

(4) Princess of Ru-
yoñ in Tibet.

Guñ-ri-guñ-tsan (34)
married
Je-thi-kar.

Mañ-sroñ-man-tsan (35)
married
Do-ssah-thi-bo.

Dus-sroñ-nam-thul (36)
married

Chhim-ssah-tsan-mo.

Me-Ág-tshom (37)
married three wives.

- (1) Jañmo-thi-tsun
Jañtsha Lha-pon.
- (2) Nam-nañ.
- (3) Kyimshañ-Kuñ-ju, daughter
of the Emperor of China.

THI-SRON-DE-TSAN (38)
married
Tshe-poñ-ssah.

- Muni-tsanpo
reigned for 1 year
and a few months
after which he was
poisoned by his
mother.
- Murug-tsan po
set aside.
- Mutíg-tsan-po (39)
wife's name not known
(had five sons.)

- Tsañ-ma.
- Lha-Je.
- Lhun-dub.
- Lañdarma
became king
between 908
and 914 A.D.,
reigned three
years, after
which he was
assassinated
by Lama
Lha-luñ-pal
dorje.
- RAL-PA-CHAN (40)
reigned up to 908
—914 A. D. till
assassinated by
Lañdarma's men.

1st wife

Thi-de Yum-ten.

2nd wife.

Nam-de-Hod-sruñ.

PART II.
TIBET IN THE MIDDLE AGES.

CHAPTER I.
A. D. 917 TO 1270.

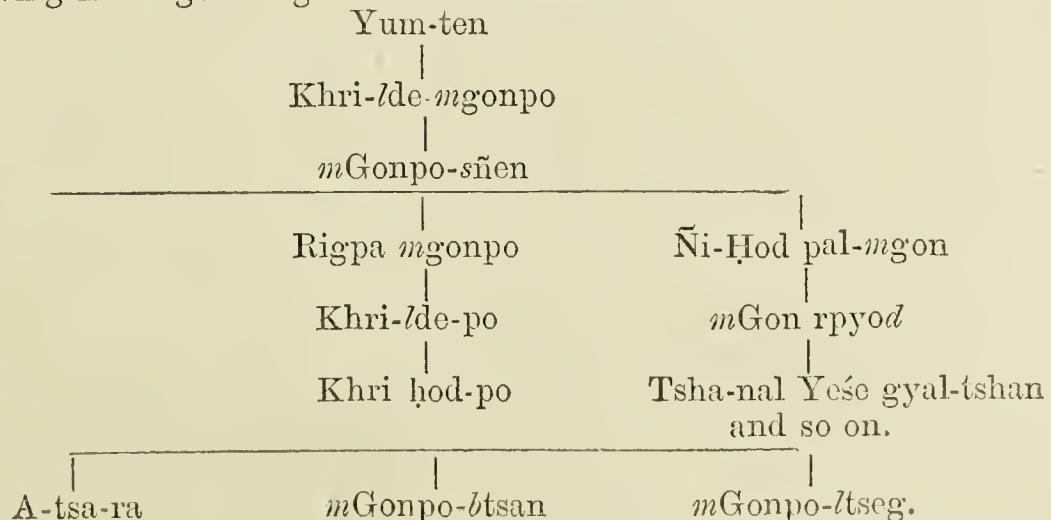
The wicked Lañdarma had two wives, the elder of whom, perceiving that her partner was in the family-way, shammed herself to be pregnant. At the time of the younger's delivery which took place at dusk, she clandestinely tried to kill, if possible, or steal away the new born child, but failed in her wicked design on account of the presence of a lamp light. The child was therefore given the name of Nam-de Hod Sruñ⁴⁶ or "one protected by light." The elder queen, to retrieve her failure, out of revenge, bought a beggar's child to whom she declared she had given birth on the previous evening. The Minister really wondered how she could have only yesterday, as she said, given birth to a child which had its teeth fully grown. But fearing to contradict the words of its mother, they gave it the name Thi-de Yumten⁴⁷ or "one upheld by his mother."

During the interregnum, the Buddhist Ministers directed the affairs of the state. They endeavoured to revive all the religious institutions that were nearly extinct. They reinstated the images in their former places and rebuilt the demolished monasteries and temples. Notwithstanding their feeble efforts to rebuild the edifice that had been ruthlessly pulled down by Lañdarma, Buddhism did not reach its former condition within seventy years from the death of Ralpachan. As soon as they came of age, the two sons of Lañdarma, quarrelled with each other for the possession of the throne. At last they divided the kingdom into two parts. Hodsruñ took possession of Western Tibet, and Yumten⁴⁸ of the

⁴⁶ འཇམ་མེ་ཤེད་སྤྱད་

⁴⁷ འཇམ་མེ་ཡུམ་བཞེན་

⁴⁸ The following is the genealogical succession from Yumten—



Eastern Provinces. This unfortunate partition gave rise to incessant quarrels and disturbances, both the brothers constantly engaging in wars against each other.

Thus after the partition of the kingdom of Tibet, the descendants of Ñah thi-tsanpo ceased to exercise universal sway over the country. They became weak and imbecile, in consequence of which they fell in the opinion and esteem of their subjects. Hodsruñ died at the age of 63 (980 A. D.) His son PalKhor-tsan⁴⁹, after reigning thirteen years, died at the age of 31 (993 A. D.). He left two sons, *viz.*, Thi Taśi Tsegpa-pal and Thi Kyi-de Ñimagon. The latter went to Ñah-ri, of which he made himself master and founded the capital Purañ and built the fortress of Ñi-Ssúñ. He left three sons of whom the eldest Pal-gyi Derigpa-gon declared himself king of Mañ-yul; the second Taśi De-gon seized Purañ; and the youngest, named De-tsug-gon, became king of the province of Shañ-shuñ (modern Gugé). Detsug-gon left two sons, *viz.*, Khor-ré and Sroñ-ñe. The elder became a monk and changed his name to Yeśé-ḥod.

Taśi tsegpa,⁵⁰ who succeeded to the throne of his father, had three sons, Pal-de, Hod-dé, and Kyi-de.

This point of time is marked in the Tibetan History by the revival of Buddhism. Since the suppression of that religion by Lañdarma, no Indian Pandit had visited Tibet. After a long interval the learned Nepalese interpreter, called in Tibetan Leru-tse, invited the Pandits Thala-riñwa and Smṛiti to Tibet, but unfortunately after his death, which happened soon afterwards, his friends had to pass many years in privation as vagabonds in a foreign land. People took no heed of them. Smṛiti, in order to sustain life, betook himself to the occupation of a shepherd at Tanag. Afterwards becoming acquainted with the Tibetan language, he made his talents known. He visited Kham and conversed with the learned men of that place. He wrote a vocabulary of the Tibetan language which he called the "weapon of speech". The revival of Buddhism in Tibet dates from 1013 A. D. The royal monk Yeśé-ḥod⁵¹ invited the celebrated Indian Pandit Dharmapála from Magadha, who arrived at his capital accompanied by three pupils, all of whom bore the surname of Pála. With their assistance the king encouraged the teaching of religion, arts, and especially vinayá.

Lhade, the son of Khor-ré invited Pandit Subhúti Śrísánti who translated for him the whole of S'erchin.⁵² He appointed the illustrious

⁴⁹ མངའ་བདག་དཔལ་འཕྲིན་པ་མཚོ་

⁵⁰ ལྷི་བཟ་ཤམ་བརྗེ་གས་པ་དཔལ་

⁵¹ *i. e.*, Khor-re, the son of King Detsuggon.

⁵² Prajñá-páramitá.

translator Rinchhen Ssañpo as his chief priest. He left three sons, *viz.*, Hod-de, Shi-va-hod, and Chyañ Chhub-hod. The last acquired great proficiency both in Buddhism and in heretical philosophies, and was very much attached to the great translator. He became an illustrious personage in Tibet. Being greatly interested in the restoration of Buddhism to its former glory, he thought it urgently necessary to invite an eminent Indian Pandit who should be profoundly versed in all the S'ástras and particularly qualified in the three branches of Buddhism, *viz.*, theory, meditation, and practice of rites and observances, besides possessing a thorough acquaintance with the five Buddhist learnings. He sent emissaries to India to see if such a man was to be found in Áryavarta. Being informed by some of his ministers of the great fame of Lord Atiśa, the king became anxious to invite him into Tibet. Accordingly he equipped an expedition under the leadership of Nagtsho Lochava. He sent large quantities of gold and other valuable presents for this celebrated Pandit, in charge of his envoys. The party safely reached their destination, the city of Vikrama S'ilá, then the head-quarter of Buddhism in Áryavarta, where they obtained an audience with the ruling king called in Tibetan Gya-Tson-señge. After prostrating themselves, they laid their master's presents before Lord Atiśa, and related to him the history of the rise, progress and downfall of Buddhism in their mother country, and its recent revival therein. Under such circumstances, they represented, the cause of Dharma could not be promoted by any other Pandit than himself. They exhorted him to accept the invitation. The Lochavas became his pupils and waited upon him as his servants. At last after a long and careful consideration Atiśa consented. Having consulted his tutelary deities, and the divine mother Tárá, and believing that if he went to Tibet, he would render valuable service for the diffusion of Buddhism, more particularly because it was predicted of him that he would be of great service to a certain great Upásaka.⁵³ Although the journey would be beset with dangers to his life, yet the aim of that life being devotion to the cause of religion and the welfare of living beings, he quitted his monastery Vikrama S'ilá, for Tibet, in the year 1042 A. D. at the age of 59. Arrived in Nâh-ri he took his residence in the great Lamasery of Tho-ding. He instructed the king in aphorisms and tantras. Then gradually he visited U and Tsañ where he turned the wheel of Dharma (preached religion). He wrote many useful S'ástras, such as Lam Don (ལམ་དོན་), "the lamp of the true way." He died at the age of 73, in 1055 A. D. During the reign of Tse-de, the son of Hod-dé, he assembled all the Lamas and monks of

⁵³ This was the celebrated Brom-tan-Gyalwai Juñe, who succeeded Atiśa in the Pontifical chair of Tibet.

U, Tsañ and Kham, and introduced, at a grand convocation, the method of calculating time by the system of cycles of 60 years, called Rab-Juñ, obtained from S'ambhala, a province in Northern India. He exhorted them to maintain the honour of Buddhism. During this period many learned translators, such as Ssañ Kaar Lochava, Rva Lochava, Ñan Lochava, Lodan S'erab, &c. were engaged in translating Sanskrit works (1205 A. D.). The sage Marpa, Mila Gonpo, and the famous Pandit Sákya S'rí of Kashmir, besides many other Indian Pandits who furthered the cause of Buddhism, belong to the following century. In the reign of Tagpa-de, the ninth in descent from Tse-de,⁵⁴ was constructed an image of Maitreya Buddha, which cost him 12000 Dot-shad or a million and a half of rupees. He also prepared an image of Manju S'rí with seven "bré"⁵⁵ of gold dust. His son Asode was a greater devotee than himself. He annually sent offerings and presents to the Vajrásana at Buddha Gaya (Dorje-dan), which was continued even after his death. His grandson Ananmal prepared a complete set of the Kahgyur, written on golden tablets. Ananmal's son put the golden dome over the great temple of Buddha at Lhasa and constructed the image of the god at an immense cost. Ananmal's great-grandson was initiated into Buddhism by the Sakyapa Lamas and subsequently became king. A relation of the last king of this dynasty, named So-nam de (*bSod-nams lde*), accepted an invitation to become king, and under the title of Punya-mal held the government of Purañ.

The descendants of Palde (son of Taši tseg pa) made themselves masters of Gúñ-thañ, Lugyalwa, Chyipa, Lha-tse, Lañ-luñ and Tsakor, where they severally ruled as petty chiefs. The descendants of Kyi-de spread themselves over the Mu, Jañ, Tanag, Ya-ru-lag and Gyal-tse

⁵⁴ The following is the genealogical succession from Tse-de.

(1) r'Tse-lde.	(10) Aso-lde.
(2) lBar-lde.	(11) lJ'e-dar-rmal.
(3) bKraśis-lde.	(12) Anan-rmal.
(4) Bhané.	(13) Riñu-rmal.
(5) Nága-déva.	(14) Sang-ha-rmal.
(6) bTsan-phyug.	(15) lJe-dar-rmal.
(7) bKraśis lDe.	(16) 'A-lJiñ-rmal.
(8) Grags-bTsan-lde.	(17) Kalan-rmal.
(9) Grags-pa-lde.	(18) Par-btab-rmal with whom ended the line.

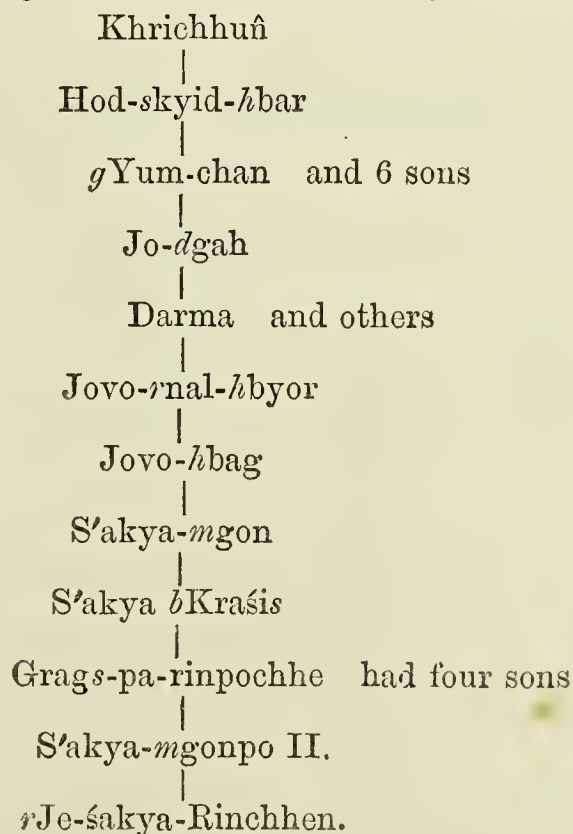
⁵⁵ A *Bré* is a kind of measure equal to a 10th fraction of the English bushel.

districts, where they ruled as petty princes over their respective possessions. Hod-de left four sons, *viz.*, Phab-de-se, Thi-de, Thi-chhu⁵⁶ and [^]Nag-pa. The first and fourth became masters of Tsa[^]n-ro[^]n, the second son took possession of Amdo and Tso[^]nkha, the third son Thi-chhu became king of U and removed the capital to Yar-lu[^]n. The fifth descendant of Thi-chhu, named Jovo Nál-Jor, patronized the Lamas Chyen-[^]na rinpoche and Pal Phagmo Du-pa. The seventh descendant S'akya-gon was a great patron of the celebrated Sakya Pañḍita. The ninth descendant, named Tag-pa rinpoche, accompanied the illustrious Phagpa on his visit to the Emperor of China and obtained Imperial patents. He built the palace of Tag-khai-Phoda[^]n, and was well known for his veneration of the Buddhist congregation. He was succeeded by his son S'akya Gonpo II., who was a friend of Leg-gyal-tshan, another eminent translator of Sanskrit books. He added another monastery to the Yumbu-Laga[^]n palace.

Tibet as a Dependency of Mongolia and China.

All the descendants of Thi-chhu with few exceptions were weak sovereigns. As soon as the great and mighty warrior Chhengis Khan came, the whole of Tibet without much resistance succumbed to his power in the beginning of the 13th century. The different chieftains and petty princes became his abject vassals. Jengis Khan, variously called Chhe[^]ngis Khan, Je[^]ngir-gyalpo or Thai-Dsu[^]n, was the son of a well-known Khalkha prince named Yé-phorga Bahdur, by his wife, the princess Húlan or Khulan. He was born according to Tibetan chronology in 1182 A. D. At the age of

⁵⁶ The following is a genealogical table of Thi-Chhu (Khri Chhu):



thirty-eight he ascended the throne of his ancestors, and during a warlike career unparalleled in history, which extended over twenty-three years, he conquered almost the whole of Asia, *viz.*, India, China and Tibet, &c., He died in the 61st year of his age, in the arms of his queen, leaving many sons, among whom Gogan was the most powerful, being the ruler of the eastern portion of his dominions. Gogan's two sons Godan and Goyúgan invited Sakya Paṇḍita to their court. From that event the abbots of Sakya monastery date a new era in the politics of Tibet, as well as in the religious belief of the blood-thirsty Mongols.

CHAPTER II.

SAKYA HIERARCHY,⁵⁷ 1270—1340 A. D.

The great Khublai,⁵⁸ first Mongol Emperor of China, invited to his court Sakya Paṇḍita's nephew Phagpa Lodoi Gyaltshan, who accordingly visited China in the 19th year of his age. On the first visit, the Emperor presented him with gold patents and seals, jewellery of gold and pearls, a crown studded with precious stones, an embroidered umbrella with a gold handle, a banner of cloth of gold, besides other presents in gold and silver ingots. Phagpa was appointed the Emperor's spiritual guide to teach him the truths of Buddhism. The Emperor, in return for his services, presented him with the possession of (1) Tibet proper, comprising the thirteen districts of U and Tsañ, (2) Kham and (3) Amdo. From this time the Sakyapa Lamas became the universal rulers of Tibet. The illustrious Phagpa now became well-known by the name of Do-gon Phagpa. After a residence of twelve years in China with the Emperor, he returned to Sakya.

During his residence at Sakya, which extended over three years, he prepared fresh copies of the Kahgyur and Tangyur, all of which by his

⁵⁷ Genealogical table of the Sakyapa regents.

(1) S'akya bSsañpo	(7) Chyañ-rdor	(14) Don-yod-āpal
Kun-gah-Ssañpo	(8) Añlen	(15) Yonbtsun
(2) Shañ btsun	(9) Legs-páāpal	(16) Hoā-Ssér-Señge No. 2
(3) Ban-ākarpo	(10) Señgéāpal	(17) rGyal-va-Ssañpo
(4) Chyañ-rin bKyospa	(11) Hoā-Sserdpal	(18) Dvañ-sphyug-āpal
(5) Kun-gshan	(12) Hoā-Sser-séñgé	(19) bSod-nam-āpal
(6) gShañ-dvañ	(13) Kun-rin	(20) rGyal-va-Tsañpo II
(7) Chyañ-rdor	(14) Don-yod-āpal	(21) Wañ-btsun.

⁵⁸ Khublai means the incarnate or one of miraculous birth.

order, were written in gold. By extorting subscription from all his subjects of the thirteen districts,⁵⁹ he erected a lofty temple at Sakya. He also constructed a gigantic gold image of Buddha, a high chhorten of solid gold, and innumerable images of other materials, and distributed alms and food to one hundred thousand monks. At the invitation of the Emperor, he re-visited China. This time, too, he won the esteem of the Emperor, who loaded him with presents, honours and titles. He was decorated with the proud title of "Tisri." On his return he brought 300 *Bré* of gold, 3000 of silver, 12,000 satin robes and many other precious articles, such as imperial bounty could shower on him. Of all the Sakyapa Lamas, this was undoubtedly the most illustrious and fortunate. Under his successors, who for many years ruled the country, owing to the imbecility of the regents, the prosperity of the people was greatly impeded, chiefs and nobles fighting and quarrelling with each other. The Sakyapa hierarchs were mostly puppets in the hands of the regents. Among these regents very few deserve notice, and they all frequently embroiled the country in feuds, and themselves in war with each other. Quarrelling, not to speak of insubordination, was the order of the day. Conspiracy, assassination and murder were rampant everywhere.

The fourth regent named Chyañ-rin-kyopa obtained a patent from the Emperor of China, soon after which he was assassinated by his servant. The administrations of two of his successors were rendered memorable by the revision of the laws of the country. Añlen, the eighth regent built the outer walls of the Sakya monastery. He also built two monasteries called Khañ-sar-liñ and Ponpoi-ri, the latter situated on a mountain of the same name. During the Sakyapa supremacy the Di-guñ (*h*Bri-guñ) monastery became very powerful, both in spiritual and temporal matters. It was patronised by the districts of Shiñ-chyar, Dvag, and Koñpo, and contained 18,000 monks. There exist in it the biographies of its abbots and many historical records connected with its former splendour and power. During the great dispute between it and its jealous sister the Sakya monastery, the regent Añlen sent all his troops to plunder it and burn it down. When the monastery was set on fire, many of the monks escaped; some, it is said,

⁵⁹ The following are the 13 districts of Tibet proper:—

1. } North and South Láto (<i>Lostod</i>). }	} 6 districts of Tsañ.	1. Gyama	} 6 districts of U'.
2. }		2. Diguñ	
3. Gurmo (pronounced Kurmo)		3. Tshal-pa	
4. Chhumig		4. Thañ-po-chhe-va	
5. Shañ		5. Phag-du	
6. Shalu		6. Yah Sañ.	

The 13th district is that of Yaru Dag containing Ya-dotsho or the Yam-do-chho between U' and Tsañ.

miraculously fled towards heaven, while those who failed to run away were scorched and burnt. Owing to this great calamity, the monastery was reduced to a deplorable condition, but after a few years it was restored to prosperity. During its quarrel with the Gelugpa sect, it was again humbled. Its present condition is the same as that of the Sakya monastery. Añlen died on his return journey towards Sakya. Wañ-tsun, the last of the regents, was involved in a quarrel with his prime minister of the family of Phag-du-pa, the most powerful chief of that age. In the war, Phag-du was victorious. Thus the power of the Sakya hierarchs became extinct after 70 years' reign only.

CHAPTER III.

SECOND MONARCHY 1340—1635 A. D.

Tibet a Dependency of China.

As the power of Sakya waned, the power of her rivals Di-guñ, Phag-dub and Tshal increased. They gradually became most powerful. In the year 1302 A. D., the famous Ta-gri named Chyañ-chhub-Gyaltshan, well-known by his other name of Phag-mo-dú, was born in the town of Phagmo-dú.⁶⁰ After subjugating all the thirteen districts of Tibet proper and Kham he established his dominion over Tibet. When only three years of age, he learnt to read and write. At six, he was instructed in religious books by Chho-kyi toñchan Lama. At seven, he took the vows of an Upásaka from Lama Chyan Ña. At the age of fourteen he visited the Sakya monastery where he obtained an interview with the grand Lama, Dag-chhen Rinpochhe, which he effected by presenting a handsome pony. He stayed at Sakya for some time. Once when the grand Lama was sitting at dinner, he called Phag-mo-du to his presence and gave him a gold dish full of food, and assured him that by the grace of the gift he should one day become a great man. At the age of seventeen he passed his examination in letters. At the age of eighteen he was ap-

⁶⁰ He was the son of Rin-chhen-skyahs, the chief of Phag-mo-du and Khri-smon-ñBum-skyid. The following is the genealogical succession of his dynasty :

(1)	Phagmo-du (Tisri) or king Situ	(7)	dVañ Grags-ñbyuñ-ne
(2)	ñJam-dvyañ-gu-ñri-chhenpo	(8)	Rin-chhen-gdorje Wañ
(3)	Gragspa-rinchhen	(9)	Pal-ñag-Wañ
(4)	ñSod-nams Grags-pa	(10)	Ñañ-wañ-ñKrañi
(5)	S'akya-Rinchhen	(11)	Ñañ-Wañ Grags-po
(6)	Gragspa-rGyaltshan	(12)	Namber-Gyalpo
(7)	dVyañ Grags-ñbyuñ-ne	(13)	ñSod-nams Wañ-phyug

pointed to the command of 10,000 soldiers by patents from the Emperor of China, and entrusted with a seal for his own use ; this sudden elevation of Phagmo-dú excited the jealousy and enmity of the chiefs of Di-guân, Tshal, Yah-Saân and Sakya, who spared no pains in devising means to ruin him. At last they drove him to war. In the first battle he met with some reverses, but was victorious in the second. The war lasted for many years, when ultimately victory attended the arms of Phagmo-dú, who captured almost all the hostile chiefs and threw them into prison. After this great defeat, the chiefs, nobles and Lamas of U' and Tsaân, jointly petitioned the Imperial Court of Peking to degrade the upstart. They represented that Phagmo-dú treated with violence the chiefs and generals of Tibet and especially the Sakyapa authorities whom he had thrown into prison. Phagmo-dú, presenting the skin of a white lion, besides other rich and rare presents, to the famous Tho-ganthu-mer, then Emperor of China, represented the circumstances connected with the case. Pleased with his sincere statements, the Emperor decided in his favour and furnished him with renewed patents and seals and bestowed on him, to be enjoyed as hereditary possessions, the province of U', leaving Tsaân to the Sakyapas.

After his return to Tibet, he organized a regular form of government. He reformed the legislation, and revised the ancient laws and regulations. He revised the canons and the ancient laws of kings Sroân-tsan Gampo and Thi-sroân, which had been discarded by the Sakyapa rulers. He built a castle on Nedoân-tse hill and a large fortress with three gates to the ramparts. He refused admission to women to its interior. He himself practised abstinence by refraining from the use of wine and the habit of taking afternoon-meals, as prescribed in the Vinaya class of scriptures. He endeavoured to observe the ten virtues mentioned in the sacred books. By his exemplary morals and piety, and above all by his beneficial rule, he won the sincere esteem of his subjects. He founded the monastery of Tse-thaân, and admitted a large number of priests into it. He prepared a copy of the Kahgyur in gold characters. He built thirteen forts such as Goânkar, Bragkar, &c. During the supremacy of Phagmo-dú, the Sakyapa authorities and chiefs, on account of their imbecility and internal dissensions ceased to exercise authority over their subjects. They were also sunk in debt, and during their rule, they had debased the ancient laws of Tibet by an admixture of Chinese and Mongolian laws. It was by these injudicious proceedings that they created dissatisfaction among the people and forfeited the confidence of their subjects. Phagmo-dú having represented all these various acts of imbecility to the Court of Peking, the Emperor permitted him to annex the remaining parts of Tibet and Kham to his possessions, in order by his rule to increase the happiness and prosperity of

the people. This monarch is famous under the title of King Situ. He now became the undisputed master of the whole of Tibet. He made ten million cast images. The fourth in descent from Phagmo-dú was S'ákya Rinchhen, who became a favourite minister of the Emperor Tho-gan-thu-mer by whom he was entrusted at first with guarding the palace and afterwards with the collection of revenue from one of the great provinces of China. S'ákya Rinchhen, instead of showing his gratefulness, took part in a conspiracy, matured by the Chinese Prime-minister, to kill the Emperor. He sent many wagons, loaded with armed soldiers concealed under decorations of silk clothes and silver and gold. By this means many soldiers entered into the imperial palace. When the Emperor discovered the plot, he fled towards Mongolia by the back-door of the palace. The Prime-minister usurped the throne, from which date China passed into the hands of a native dynasty.

Thus the house founded by the illustrious Khublai ceased to bear sway in China. The throne passed to the traitor Kyen-Hun, whose son Yuñ Miñ was proclaimed Emperor. Miñ presented Tagpa Gyaltsan, son of S'ákya Rinchhen, with gold and crystal seals, and the additional possessions of Kham and Amdo, and several suits of kingly robes. He was made the undisputed sovereign of all Tibet which now extended from Ñaḥ-ri-kor-sum to the western boundary of Kham.

Tagpa-Gyal-tshan was succeeded by his son Vañ-juñ-ne who was recognised by the Emperor Kyen-thai Li-Wañ. He prepared a complete set of the Kahgyur written on gold tablets. Tagpa-Gyal-tshan was a great friend of the great reformer Tsoñkhapa whom he assisted with great liberality and zeal. He prepared two sets of the Khagyur in gold, one in an alloy of gold and silver, and three written in ink. He also prepared 1,00,000 copies of Dháranís. For years he supported 1,00,000 monks at his own cost. He built the fortresses of Hu-yug liñ and Karjóñ. His grandson Rin-Dorje obtained the title of Wañ (king) from China. Ñañ-Wañ Taśi was a very impartial and just king. He shewed great veneration for the Dalai Lama Sonam Gyatsho whom he greatly patronized. The celebrated Bhutan Dharma Rájá named Padma Karpo was also his friend. He himself was well versed in Buddhist literature, and impartially respected all classes and religions, and built chaityas in Lhasa and other places. He several times fought with his rebel minister Rin-chhen Puñpa and was every time successful. He was adorned with the title of Kwadin-kau-srih, by the Emperor of China.

Thus during the reign of the Phagmo-du dynasty all Tibet enjoyed peace and prosperity. People became rich in money and cattle. The country enjoyed immunity from famine and plague, and was not harrassed by foreign invasion, being under the protection of China, and more parti-

cularly under the benign rule of the kings of this dynasty. Although some petty fights and quarrels with the disaffected and rapacious ministers now and then disturbed the peace of the kingdom, yet on the whole the dynasty was most beneficial to Tibet. From the time of Namber-Gyal-vañ's reign, the chiefs and nobles of U' and Tsañ constantly waged war with each other, in consequence of which the power of the king waned, to a great extent. At this critical time the king of Tsañ became very powerful and by taking advantage of the reigning king's weakness gradually became *de facto* sovereign of Tibet. He brought the whole of U' and Tsañ under his dominion. Thus when fortune was about to turn towards the proud king of Tsañ, suddenly the Mongolian warrior Guśri Khán invaded Tibet and speedily completed its conquest. Guśri Khán presented the fifth Dalai Lama with the monarchy of all Tibet. From that event, in the year 1645 A. D., dates the Dalai Lama's supremacy.

CHAPTER IV.

MINISTERS AND POWERFUL NOBLES OF TIBET.

I. The Family of Rinchhen-puñ-pa.

Ñah-Thi-tsanpo, the first king of Tibet, chose for his minister one of the most powerful and intelligent Tibetan chiefs, whom, owing to his imperfect knowledge of the Tibetan language, he used to call Khyè-hu (or the little man). He was afterwards called by his proper name of Gerpal-leg-po. He had three sons, *viz.*, Chhyi Ger, Nañ-Ger and Dub-thob-Ger. The twenty-seventh descendant of Nañ-Ger, named Ralpa Ssín, obtained seven boat-loads of turquoises from Gruguïyul.

The famous Thon-mi Sambhoṭa was a descendant of Chhyi-Ger. Among the descendants of Dub-thob-Ger, many illustrious ministers were born: Gar, the celebrated prime-minister of king Sroñ-tsan-Gampo, Go, Shañ-shi, Da gyal-tshan, &c., the ministers of Thi-sroñ-deu-tsan were among them. The great saint Vairo-tsana was descended from Dub-thob-Ger. Mashañ and other enemies of Buddhism also belonged to his family. One of the descendants of Dub-thob-Ger became prime-minister of King Tagpa-Gyaltshan of the dynasty of Phagmodu. He obtained the Jónponship of Rinchhen Puñ, the generalship of Chhumig, and afterwards became the highest official under the Sakyapa authorities. His son and grandson Norpu Ssáñpo succeeded him in his dignities. The latter became the commander of the army and headed many of the chieftains of Tibet. He founded the monastery of Roñ-Tsham-chhen and became the chief patron of the first Dalai Lama GedunDub. He left five sons the eldest of whom became the prime-minister of Wañ Tagpo juñné, and succeeded to his father's dignities, favoured the Sakyapa

school, and founded the monastery of 'Thub-tan Nam-gyal at Tanag. He was succeeded by his son Don-yo-ge.

Don-yo being entrusted with the command of the army recovered the towns of Bragkar, Chhu-shul and Lhunpo-tse from the hands of Nelva. He favoured the Karmapa sect of the ancient school of Buddhists, in furtherance of whose cause he founded the Yañpa Chan monastery. He sent an army to subjugate Kyid-shod, but it was repulsed by the Gah-dan forces which came to assist the aggrieved party. His son Ñag-Wañ namgyal became the prime-minister to King Pal Ñag Wañpo and was a great warrior and scholar. He incurred the displeasure of the king by having tried to employ the army under his command to take possession of E' Ñal, in consequence of which he lost his possessions in U'. He, however, retrieved this loss by fresh acquisitions in another quarter, for Señgetse, Lato, Lho and other places, came under him. He patronized the monastic institutions of Tsañ. He left three sons, of whom the second, called Ton Dub Dorje, succeeded him in his dignities and possessions. This young chief was also a valiant warrior. He obtained possession of Lhun Dub-tse-Jón and founded the monastery of Ssáñ-rabliñ. He became acquainted with the dogma of the Dsógchhenpa class of the Ñiñma school. The youngest Ñag-Wañ Jig-Grag also became a very learned man and wrote many works such as a history of Tartar kings, a Romance of S'ambhala, and many other poetical narrations. His son Da-Ssañpo inherited his property and dignities. In his old age, many of his subject chiefs having deserted him, he became poor.

II. The House of Shon-nu Ssáñpo, the Tartar (Hor).

This family traces its origin to the royal races of the city of Sahore in ancient India. Dharmásoka, king of Magadha, who was born of the family of king Daśaratha, built one million chhortens, and performed other religious acts showing his great piety. His son Jaya also received many miraculous blessings from heaven by means of his prayers. One of his illustrious descendants, named Indrabhuti, king of Sahore, became well versed in the Tantras and ultimately attained sainthood.

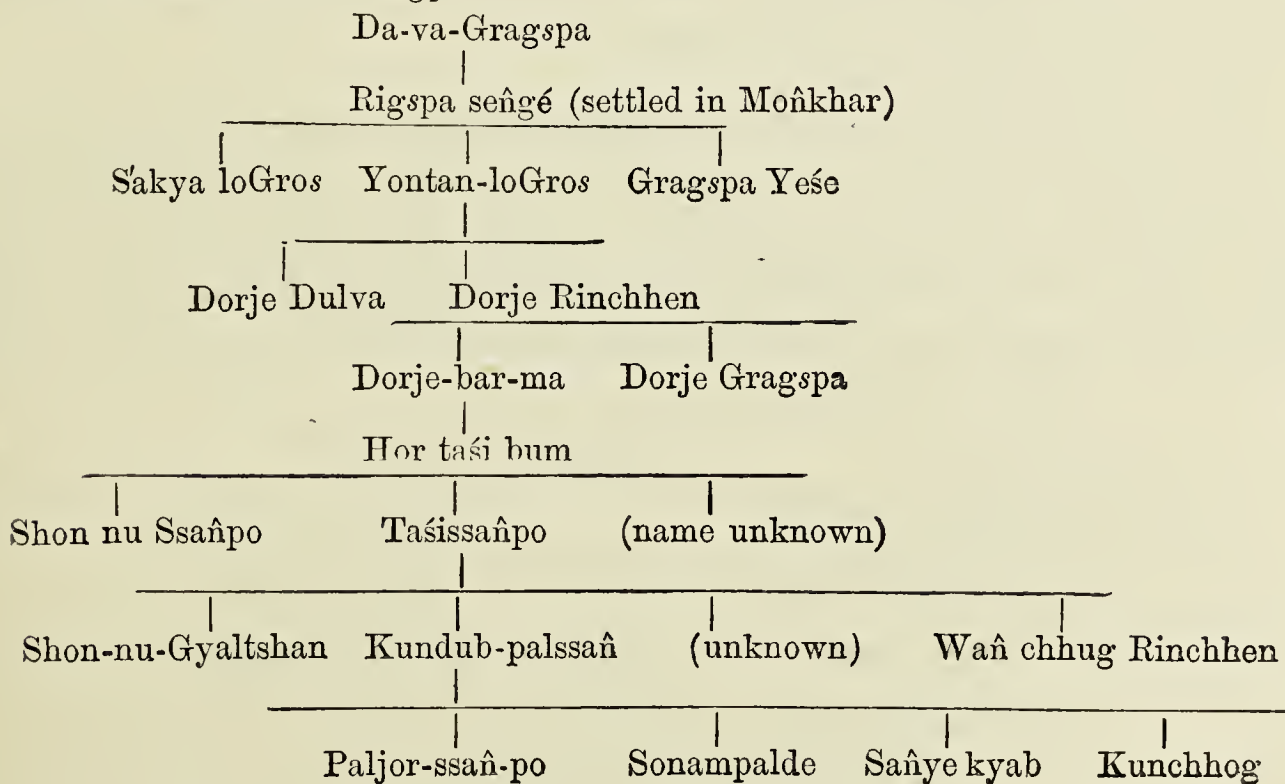
His grandsons Dharmarāja, S'ánta Rakshita, and granddaughter Mandáravá, were famous for their devotion to Buddhism. The second, S'ánta Rakshita, being profoundly read in five classes of Buddhist scriptures, went over to the snowy country of Tibet to lay the foundation of Buddhism. Then Mandáravá became a saintly fairy. She was the reputed wife of Padma Sambhava. Dharmarāja succeeded to the throne of his father. He left three sons, Dharmapála, S'ákya-deva and Mahádeva. During this period, king Thi-sroñ-deu-tsan, in order to found the monastery of Samye invited Padma-Sambhava from India. Arrived in Tibet the

illustrious sage invoked the Nágas to guard the institution against attacks from malignant spirits and malicious folk, but they having expressed their inability to undertake such a serious charge, Padma Sambhava, sitting in Yoga, invoked the prince of genii well-known by the name of Pehar. But as the genius was reluctant to go over to Tibet having for master Dharmapála,⁶¹ the king of Sahore, king Thi-sroñ Deu-tsan sent an Ambassador with such presents as a turquoise image of Buddha, musk and crystal, to invite them both to Tibet. After meeting with great hardships the party arrived in India. King Darmapála accepted the Tibetan king's proposal. King Thi-sroñ-déu-tsan appointed him as his chief spiritual guide and minister, and gave him large jagirs. The demon Pehar Gyalpo⁶² was bound, by a solemn oath to protect the Buddhism of Tibet. He was so vigilant and quick a guard that he could detect and pursue a thief who, after stealing anything as small as a needle from Samye, could fly eighteen times fleetier than an eagle. Dharmapála married the fairy Phoyouñ-ssah by whom he got two sons Pal Dorje and Rinchhen Dorje. The younger, turning a hermit, visited India and died in the city of Sítá miraculously. The elder married a Tibetan lady by whom he got three sons Rinchhen-tagpa, Dorje-tagpa, and Chho-kyi-tagpa. The youngest became a monk. The eldest Rinchhen tagpa had a son of the name of Da-va-tagpa.⁶³

⁶¹ This appears to be a legendary account of the famous Dharmapála of Magadha.

⁶² According to the majority of Tibetan Historians, Pehar was invited from the Western country of Urygen, which is identified with Gazni and Balk.

⁶³ Line of Rinchhen tagpa :—



Da-va-tagpa's eldest son Rigpa señge, settled in the Moñkhar country, and inherited his possessions and office. He became minister to the reigning king. Shon-nu-ssañpo and Taśi-ssañpo were ministers of king Situ, the founder of the Phagmodu dynasty of kings. The eldest was the general who defeated the Sakyapa armies at the battle of Yarlûñ; in consequence of which Sakya, Tsañ, Jañ and Lhomañ came under his master's possession. Paljor Ssañpo the last mentioned in the table, became Joñpon of the town of Ñañ-SamDub-tse. He signalized himself in a war, and was a great friend of the first Dalai Lama Gedun-dub.

Rinchhen-tagpa, probably a son of Paljor Ssañpo, became chamberlain to king Wañtag-gyaltshan, a descendant of king Situ. His younger brother became versed in Tantrik ceremonies and is said to have possessed great influence over clouds and winds. He rendered immense good to the country by bringing down rain in times of drought. Rinchhen-tagpa's son, Hor Taśi Dorje, became minister of king Wañ-tagpa Juñne and founded the monastery of Rivo-de-chhen. He left two sons Tse-wañnamgyal and Rinchhen Gyaltshan. The first was a professor of Buddhism. The youngest, being a wise and learned man, was elected chief minister of state. He was appointed Secretary to the Commission which sat to settle the great dispute which took place between U and Tsañ. At its conclusion, when matters were brought to a happy close, he was rewarded with a large jagir consisting of three towns. His eldest son was appointed General of the king's army and the second son was appointed Prime-minister. The eldest left two sons, *viz.*, Sonam-Targe and Tondub Dorje. The younger turned an ascetic and the elder became the minister who patronized the Dalai Lama Sonam Gyatsho. His son Sonam-targe obtained the town of Lha-tse Joñ as jagir from the king.

III. rGyal-khar rtse-pa.

This is an ancient family of Kham descended from Da-gyo-loñ, a famous warrior mentioned in the great Tibetan epic called the Gyaldrûñ, who tamed the savage men of Kham. His dress consisted of 100 tiger skins. He married the daughter of Qesar, the hero of that great epic. One of his descendants was Nam-kha-chyañ-chhub,⁶⁴ whose son Yon-

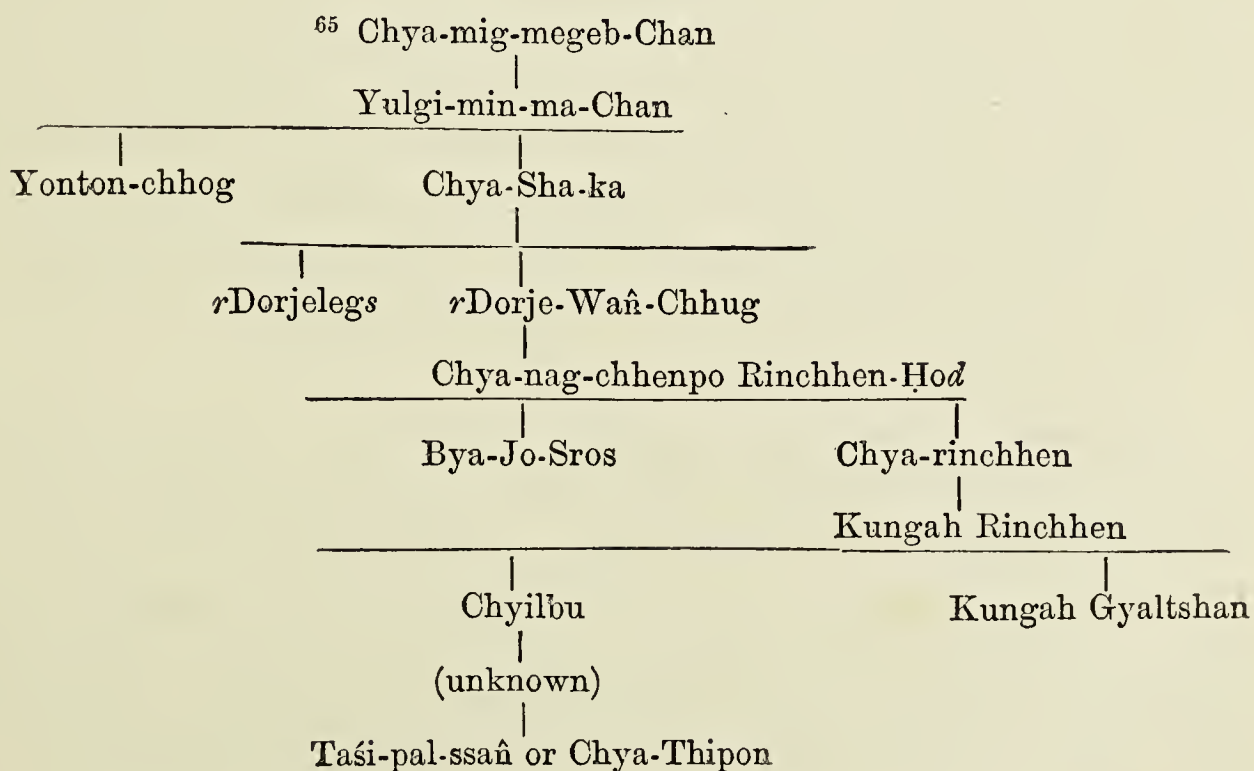
⁶⁴ Namkha-lhun grub
 |
 Yon-dag-Suñ-ñig
 |
 rGyal-tsan
 |
 dPal-dan lSsáñpo

Rabtan-kun-lSsáñ
lKraśi lphags
Don-Grub lphags

dag-suñ-ñig was a powerful Tantrik. His son Gyal-tsan knew several languages and was a Buddhist scholar. He wrote several works and favoured the Karmapa sect of the old school. He built the monastery of Tshurphu called Chyañ-chhub-chhenpo. Paldan Ssañpo, his son, was an official of high rank under the Sakyapa hierarchy. He was sent as ambassador to the Tartar Emperor of China, and returned successful from his mission. He erected the forts of Tse-chhen, Phag-ri, Gyal-tse, Náve and Khyuñtse, and a monastery at Tse-chhen. Rabtan Kun-Ssañ, his son, became minister to king Tagpa-gyal-tshan. He defeated the troops of Namkha-gyalpo, the chief of Rinchhen Puñpa, and made them prisoners of war. He patronized Panchhen Rinpoche, Kha Dub Ge-leg-pal Ssañ. He founded the famous monastic institution of Gyal-tse called Palkhorchho-de with eighteen schools in it, and erected the picturesque chhorten of Gyaltse called Chhorten Taśi-Gomañ, which has 108 doors and is several stories high. He was famous for his devotion to religion and was the most celebrated king of Gyal-tse.

IV. Chya-Thi-pon. (The bird-general.)

Once on a time in the lower Yar-luñ District north of Lhasa, a very handsome maiden was met by a splendid looking bird, who captivated by her personal charms had descended from his aerial residence. After some time spent in happiness with the bird she gave birth to a son named Chya-mig⁶⁵ who became a great supporter of Buddhism. Yon-ton chhog, grandson of Chyamig, was a learned man and well-known by the name of Yar-khanpo. Dorje-wañ-chhug his nephew went towards Ńañ and founded the town of Gyam-tsho. Dorje's son Lama Chya-nag was a



pupil of Śákya Śrí Paṇḍita of Kashmír, who became a renowned teacher and founded the monastery of Yañ-tse. His second son Chya-Rinchhen, after repelling many Tartar armies, became the chief of Enyal. His son Kungah-Rinchhen became a minister of Kungah-Ssáñpo the regent under the Sakyapa Lamas. He was a pupil of Dogon Phagpa. He left four sons of whom the first Kungah-Gyaltshan was appointed minister to the Sakyapa regent Hod-ssér-señgé. The second son Chyilbu being a nephew of the chief of Diguñ, was appointed Joñpon of Chyar Dag. His son became abbot of Ssáñmochhe, whose grandson Taśi-pal Ssáñ became the general of king Tagpo Gyaltshan, under the title of Chya Thipon. Taśi's son Gyal-wa Taśi became secretary to the king and inherited his father's titles and dignities. Gyal-wa's son Taśi Dargye was appointed General of Lhogyud-Luñ by the king. He prepared a set of the Kahgyur in gold characters, constructed many images and chhortens and did many pious acts. From him the title of Chya-Thipon obtained its celebrity. The last men of this dynasty served as deputies to the kings of Phagmo dú dynasty.

V. Secretary Tag-pa-Ssáñpo.

Ñañ-Tagpa Ssañpo of a family descended from Vañ phugÑan, the secretary to king Thi-sroñ deu-stan, was born in the Eastern district of Tsen-thañ. He became one of the ministers of king Situ. His son S'erab Taśi served as an envoy to the Tartar Emperors of China, from the Sakyapa and Tshalpa Lamas. He was a devoted minister, who in the discharge of his duties did not fear to risk his life. Honesty and self-denial were his prominent virtues. He conducted his affairs personally before the celebrated Thugañ-themur. He returned to his master's presence, having successfully accomplished his mission, with the imperial patent in his hand issued in favour of his master king Situ. Pleased with his conduct, the king presented him with the town and fort of Tag-kar. His son Rinchhen Pal Ssáñ succeeded him as Joñpon and was a sincere patron of the great reformer Tsoñkhapa. He helped him greatly in the building and establishment of the Gah-dan monastery.

VI. Nelva.

Rinchhen Ssáñpo was a minister of king Situ. In the Sakya war, he made the regent and other chiefs of the Sakya Hierarchy captives and kept them in prison for thirteen days. He punished 500 rebels, for waging war against king Situ. His son Pon-tagpa became commander of the army, and defeated his enemies in a great battle. He was famous for his liberality to the poor, and for his devotion to the clergy. His son Nam-khah Paljor, became Joñpon and favoured the Dapuñ monastery.

VII. Magpon Sonam Gyalpo.

This family is descended from Gar the celebrated minister Sroñ-tsan Gampo. They were the chiefs of Tshal, but being defeated in war by king Situ, they became his vassals. One of the illustrious members of this family was superintendent of the Gah-dan monastery. His son Sonam Gyalpo was a celebrated general who being victorious in war with Rinchhen Puñpa in the battles of Lho-bragpa, Dvagio and Koñpo, became well-known by the title Magpon or general. He subsequently became magistrate of Lhasa. He built a gold dome over the great temple of Lhasa. His descendants have all along served their country well.

VIII. Deva-Holkhapa.

This family is of modern origin. The founder of it Taśi Gyal tshan was chief secretary to king Tagpa-Gyaltshan. He was appointed a Joñpon. His son Chho-Je-Ssáñ founded the monastery of Ñima liñ and endowed it with grants of land and furnished it with the Kahgyur and the Tangyur. In his old age he led the life of an austere monk. His two sons NorSsáñpo and Gyam-tsho-pa became ministers and generals to the king's army. The son of the elder brother was the well-known Khadub Nor Ssáñ who was profoundly versed in Sútras and Tantras. He wrote many works, such as *Thimed Hodchhen*, &c. and was appointed tutor to the Dalai Lama Gedun-Gyamtsho.

(To be continued.)
